Gurucharanam Sharanam

The Distortions in Sanatana Dharma

New Revelations

Mukundan P.R.

Publisher

Universal Culture Trust

Thiruvananthapuram-695589, Kerala, India

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Santhigiri P.O.,
Thiruvananthapuram-695589
Phone: 91 8291607902
Email: info@universalculturetrust.org
Website: www.universalculturetrust.org

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@Author

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Dedicated to my Guru, Navajyoti Sri Karunakara Guru

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Introduction

The question of the true foundation of Sanatana Dharma remains one of the least explored yet most significant issues in Hindu religious history. Contemporary Hinduism is generally understood through the framework of the Trimurti—Brahma, Vishnu, and Shiva—who are regarded as the principal manifestations of creation, preservation, and dissolution. However, a careful examination of Vedic literature, the Upanishads, and ancient cosmological concepts reveals an alternative paradigm centered on Manu, the primordial progenitor of humanity and the administrator of cosmic cycles known as Manvantaras. This book investigates whether the original basis of Sanatana Dharma was founded upon the concept of Manu-Purusha rather than the later Trimurti system.

Drawing upon references from the Rigveda, Chandogya Upanishad, Brihadaranyaka Upanishad, Vishnu Purana, Bhagavata Purana, and the teachings of Navajyoti Sri Karunakara Guru, the book argues that Manu occupied a central position in ancient spiritual thought and that the later elevation of the Trimurti emerged through sectarian developments during the Puranic period. The book further examines the distinction between Guru-centric monotheism and priest-centric ritualism, highlighting the role of epochal Gurus in preserving Sanatana Dharma across different ages. It proposes that the recovery of Manu Parampara offers a framework for understanding the original universal and monotheistic foundations of Hindu spirituality.

The religious traditions collectively known as Hinduism encompass a vast diversity of beliefs, rituals, philosophies, and theological interpretations. Despite this diversity, one concept has become almost universally accepted within popular Hindu understanding: the doctrine of the Trimurti consisting of Brahma, Vishnu, and Shiva. According to conventional belief, Brahma creates the universe, Vishnu sustains it, and Shiva dissolves it.

Yet a fundamental question arises: Is the Trimurti doctrine truly the original basis of Sanatana Dharma? Or does the older scriptural tradition point toward a different understanding of creation and cosmic governance?

The Vedas and Upanishads present a worldview that differs significantly from later sectarian traditions. Instead of emphasizing three creator deities, they repeatedly speak of a singular Cosmic Being—the Purusha—from whom all existence emerges. Alongside this concept appears the figure of Manu, described as the progenitor of humanity and the organizer of cosmic time.

This book explores the hypothesis that Manu, identified with the Vedic Purusha tradition, represents the original foundation of Sanatana Dharma and that the Trimurti framework developed later through sectarian reinterpretations. It further examines how Guru-centered monotheism became gradually overshadowed by deity-centered ritualism during the Puranic era.

Manu in the Vedic Tradition

The earliest references to Manu are found in the Rigveda, the oldest surviving scripture of humanity. Manu is not presented merely as a mythological king or lawgiver. Rather, he appears as the ancestral father of mankind and a foundational figure in cosmic history.

Several hymns refer to him as "Father Manu," acknowledging him as the progenitor of human civilization. The Rigvedic seers regard Manu as the original sacrificer, lawgiver, and civilizational founder. Such references indicate that Manu occupied a central position in early Vedic consciousness.

The significance of Manu extends beyond genealogy. The entire cosmic chronology of Hindu thought is organized around Manvantaras—vast cycles of time named after successive Manus. This fact alone raises an important question. If Brahma were universally regarded as the creator from the earliest times, why were the largest divisions of cosmic time not named after Brahma? The persistence of Manvantara as the organizing principle of cosmic chronology suggests the existence of an older Manu-centered cosmology.

The prominence of Manu in Vedic thought indicates that he represented far more than a historical or mythological figure. He embodied the principle of cosmic administration through which divine order manifested in the world.

The Purusha of the Vedas

The concept of Purusha forms one of the most profound theological foundations of Vedic spirituality.

The famous Purusha Sukta declares:

"Whatever exists here, that which is and that which shall be, is all verily the Purusha."

This statement establishes the Purusha as the totality of existence. The Purusha is not one deity among many but the cosmic being encompassing all creation.

The Brihadaranyaka Upanishad similarly states:

“In the beginning, this was but the Self in a form like that of a Man.”

The primordial reality is thus conceived as a cosmic Person or Universal Consciousness. The universe emerges from this supreme being and remains sustained within it. Various scriptures refer to this primordial principle through different names:

Purusha

Hiranyagarbha

Virat

Prajapati

Mahat

Prathama Jatah (First Born)

These terms describe different dimensions of the same cosmic reality rather than separate deities.

The Bhagavata Purana likewise explains that all worlds and their presiding deities were conceived within the limbs of the Supreme Purusha. Similarly, the Vishnu Purana describes the primordial state before creation as a condition in which only the One Purusha existed.

Thus, Vedic and post-Vedic scriptures consistently recognize a single cosmic source from which creation proceeds.

Manu as the Manifestation of Cosmic Order

The identification of Manu with cosmic administration becomes clearer when examined through the framework of Manvantaras.

A Manvantara is not merely a chronological period. It represents a complete cycle of spiritual and social evolution under the guidance of a particular Manu. Each Manu serves as the head of a cosmic age and functions as the intermediary between the divine and human worlds.

The Chandogya Upanishad provides a significant reference in this regard. Describing the path of liberation, it states that the liberated soul does not return to "this creation of Manu."

The phrase is noteworthy because the world itself is referred to as Manu's creation. This suggests that Manu was associated not merely with human society but with the administration of an entire cosmic order.

Ancient Hindu cosmology therefore viewed creation through the lens of successive Manus rather than through the activities of a fixed Trimurti.

The Rise of the Trimurti Doctrine

The emergence of the Trimurti marks a major theological development in Indian religious history. The earliest Vedic texts do not present Brahma, Vishnu, and Shiva as a unified trinity governing creation, preservation, and destruction. Such formulations become prominent only in later Puranic literature.

The Puranas were composed over many centuries during periods of intense sectarian competition among Shaivas, Vaishnavas, and other religious communities. Each sect sought to establish its chosen deity as supreme.

As a result, the same primordial Purusha was increasingly identified with Vishnu, Shiva, or Brahma depending upon the orientation of a particular text.

The Vishnu Purana, for example, describes Brahma manifesting himself as Swayambhuva Manu. Other texts portray Manu as the son of Brahma. Such narratives appear to subordinate Manu to Brahma and integrate him into a newer theological structure.

This development represents a significant shift from earlier traditions in which Manu functioned as an independent cosmic authority.

The transformation reflects the tendency of sectarian literature to reinterpret earlier cosmological concepts within newly emerging theological frameworks.

Sectarian Redactions and Spiritual Transformation

One of the most important challenges in understanding Hindu history is the recognition that many texts underwent redaction, interpolation, and reinterpretation over long periods.

Different religious communities sought scriptural validation for their doctrines. Consequently, many narratives evolved to support sectarian claims.

This process affected not only mythology but also social structures, ritual systems, and theological interpretations.

The elevation of Brahma as creator, Vishnu as preserver, and Shiva as destroyer gradually overshadowed older cosmological models centered on Manu and the Purusha.

As the authority of priestly institutions increased, spiritual life became increasingly associated with temple rituals, sacrificial ceremonies, and sectarian devotional practices.

The result was the gradual eclipse of the earlier universal framework.

Sri Krishna and the Guru-Centric Paradigm

The Bhagavad Gita occupies a unique position within Hindu spirituality because it transcends sectarian divisions.

Sri Krishna repeatedly presents Himself not merely as a deity but as the supreme source of all existence.

He declares Himself the Father of all beings, including the gods. He also emphasizes surrender to the Supreme Reality through direct spiritual realization.

The Gita represents a transition from ritual-centered religion toward a Guru-centered path of transformation.

The message of Krishna challenges ritual formalism and emphasizes inner realization. The famous instruction to abandon all limited forms of duty and surrender completely to the Supreme points toward a direct spiritual relationship rather than dependence upon ritual intermediaries.

Within the framework of Manu Parampara, Sri Krishna may be understood as an epochal Guru or Kalanthara Guru—one who appears at critical moments in history to redefine Dharma for a new age.

This interpretation elevates Krishna beyond sectarian categories and presents him as a universal spiritual teacher.

Kalanthara Gurus and the Preservation of Dharma

According to the Guru tradition, the administration of Dharma operates through a hierarchy extending from Parabrahman to successive spiritual teachers.

The sequence may be summarized as follows:

Parabrahman → Saguna Brahman → Manu → Rishis → Devas → Humanity.

Within this structure, epochal Gurus serve as agents of divine intervention during periods of spiritual decline.

Whenever Dharma becomes obscured, a Guru emerges to restore the connection between humanity and the Supreme Reality.

This concept resonates strongly with the Bhagavad Gita's declaration that the Divine manifests whenever righteousness declines.

The Guru thus functions not as a representative of a sect but as the living embodiment of divine guidance.

Kaliyuga and the Transformation of Spiritual Practice

Traditional interpretations often portray Kaliyuga as an age of decline and degeneration.

However, an alternative understanding views Kaliyuga as a period of spiritual democratization.

In previous ages, ritual systems involving mantra, tantra, and elaborate sacrificial practices may have played significant roles. These systems required specialized knowledge and priestly mediation.

As social and environmental conditions changed, many of these methods became increasingly inaccessible or ineffective for ordinary people.

The Guru tradition argues that Kaliyuga requires direct spiritual transformation rather than ritual complexity.

This perspective reinterprets Kaliyuga not as a cursed age but as an age uniquely suited for universal spiritual awakening.

The emphasis shifts from ritual performance to inner realization.

Sanatana Dharma and Hinduism: A Conceptual Distinction

The distinction between Sanatana Dharma and Hinduism remains controversial but deserves scholarly examination.

Sanatana Dharma may be understood as the eternal spiritual science concerned with humanity's relationship to the Supreme Reality.

Its central features include:

* Monotheistic orientation toward the Supreme Brahman.

* Guidance through Guru Parampara.

* Spiritual evolution through self-realization.

* Universal accessibility beyond caste and sect.

By contrast, what is commonly called Hinduism includes a vast collection of ritual systems, devotional traditions, temple practices, local cults, and sectarian theologies. While these traditions have enriched Indian civilization, they do not necessarily represent the entirety of Sanatana Dharma. The distinction highlights the difference between an eternal spiritual principle and its historical manifestations.

The Contemporary Relevance of Manu Parampara

Modern Hindu society faces numerous challenges arising from sectarian divisions, caste conflicts, ritual exclusivism, and competing theological claims.

A return to Manu Parampara offers a potential framework for unity.

Because Manu precedes sectarian divisions, he provides a common ancestral foundation shared by all traditions.

Similarly, recognition of the Purusha as the ultimate source of existence transcends theological rivalries between Shaivism, Vaishnavism, Shaktism, and other schools.

The Guru-centric model further emphasizes spiritual realization rather than institutional competition.

Such an approach aligns with contemporary aspirations for inclusivity, universal spirituality, and interfaith harmony.

Conclusion

The evidence from the Vedas, Upanishads, and ancient cosmological traditions suggests that Manu occupied a far more significant position in early spiritual thought than is generally recognized today. The organization of cosmic time around Manvantaras, the repeated references to Manu as the progenitor of humanity, and the centrality of the Purusha concept indicate the existence of a theological framework that predates the fully developed Trimurti doctrine.

The rise of the Trimurti appears to have been associated with the growth of sectarian traditions during the Puranic era. While these traditions contributed immensely to Hindu culture, they also obscured older understandings centered on Manu and the universal Purusha.

The teachings of Navajyoti Sri Karunakara Guru revive this forgotten dimension by emphasizing Manu Parampara, Guru-centered monotheism, and the role of epochal Gurus in guiding humanity through successive ages.

Whether one accepts this interpretation fully or partially, it raises important questions regarding the historical evolution of Hindu theology and the relationship between Sanatana Dharma and later sectarian developments. The recovery of these questions may contribute significantly to contemporary efforts toward spiritual unity and a deeper understanding of India's ancient wisdom traditions.

Mukundan P.R.

Preface

Turning the Wheel of Dharma

There is a great mystery hidden behind the universe and one's own life, and until this mystery is unravelled, our life can have no real meaning, and we cannot be at peace, wrote Taimini in his preface to "Man, God, and the Universe." Most people are not even vaguely aware of this mystery and are so completely assimilated with their environment and the current of life in which they find themselves that the deeper problems of life do not trouble them at all. But these deeper problems of life do not cease to exist because they are ignored. They appear in the form of other problems, generally more serious and sometimes deadly, he added.

Here, an attempt is made to unveil briefly not only the mystery of the universe but also the thread of a global unitive spiritual culture from the perspective of Navajyoti Sri Karunakara Guru's teachings. The Guru dedicated his life to repositioning the Indian wisdom tradition from its sectarian misinterpretations and the consequential civilizational decadence of India. He has erected the foundation for a new social order in which everyone will have equal opportunities for improving life spiritually and materially. His spiritual movement freed people not only from the boundaries of religion, caste, class, and gender but also from the negativities of ancestry, karmic, and cultural influences. The Guru began to receive revelations from the radiance of Brahman in the year 1973. Those revelations define the ideological framework for a global spiritual order.

Guru reveals that Sanatana Dharma, different from the one being practiced here, is the God-willed eternal spiritual order for the evolution of life. The Guru reveals the distortions that have happened in this divine system with its unpleasant consequences. The rise and fall of civilizations are largely related to the spiritual maturity and the type of worldviews or dharmic order they produce. The source of such world views has invariably been the great sages and visionaries. It is their words, revelations, and conduct that have formed the faith of the people.

We can see a series of divine interventions if we take the history of the last 5000 years from Sri Krishna to Sri Buddha, Mahavir, Kabir, Guru Nanak, and others in India, to Moses, Jesus Christ, and Prophet Muhammad in the West. Today, sadly, religions have become out of tune with human aspirations, and more than peace, they are producing discord, hatred, and disunity in society, which is very unfortunate. Religious extremism continues to violate human rights and freedom of thought. It is

the main culprit behind religious violence and intolerance. It is an indication that religions have played their worthy roles to saturation, and now spiritual stagnation has set in within them.

The Mystery of Creation

It is evident from the present degradation of life that man has lost Brahm Gyan (the Knowledge of God) and the awareness of Brahm Nischayam - the Divine Will. Man's moral disorientation comes from this alienation from the Divine Will. As it happened at the time of Buddha, the time has come for the Wheel of Dharma to turn once more for another epoch of spiritual reform and enlightenment. Navajyoti Sri Karunakara Guru reveals God's Will and how and when man has deviated from this divine spiritual order. Humanity has a collective responsibility to re-establish this eternal spiritual order by assimilating what is necessary and discarding what has become outdated in the endless march of time. The earlier humanity understands this divine system, the better it is for world peace, social harmony, and salvation. That could be the only way to end the destructive competition between religions, castes, nations, and races, and to prevent humanity from sinking deeper and deeper into its karmic trap, with nature responding in equal measure with all types of devastation.

The God Question and Spiritual Evolution

Evolution presupposes the journey of individual souls through phases of terrestrial time and supramental stages of consciousness. It is the evolutionary journey of microbial life to its absolute potential that winds through interstellar bodies. The solar system with its planets, stars, zodiacs, and other astral bodies in the Brahmanda (Universe) is in constant motion with life in it. All these are connected in space and time like the wheels of a gigantic time machine. They spin in space solely for the evolution of life to immortality – a state synonymous with infinite truth, knowledge, and bliss. The state of immortality – that is how Indian spirituality envisioned the Absolute Truth and the purpose and meaning of life. The God question may be a mystery for the uninitiated and unintuitive intellects. For the inquisitive minds, God, the Absolute Principle, is pure bliss in the form of non-dual consciousness.

It appears dual when it becomes kinetic in an expression of its self-existence. The Absolute inheres in it, like the fragrance in a flower, the power of ideation (Sankalpa Shakti), the power of knowledge (Jnana Shakti), and the power of action (Kriya Shakti). The dual and the non-dual coalesce to become a unique embodiment of both, announcing their mutual existence. It is this need for an axial link between the manifest and unmanifest that gave birth to Cosmic Purusha, the primordial God

personality. The different sects within Hinduism call him Vishnu, Shiva, Brahma, Devi, and so on, depending upon their sectarian view of God. The prophetic religions called him the Yahweh, Father in Heaven, Allah, etc. In Sanatana Dharma, the creation happens through the medium of Manu and Saptarshis, by the will of Brahman, the Cosmic Purusha.

The apparent differences in the way God-Personality is perceived and interpreted by these religions show the imperfect understanding of God, as well as the system of evolution of souls in bondage. The issues related to the origin of the universe, the system of spiritual evolution, the errors of man against God's Will, and the divine intervention for the re-establishment of God's Will, based on the revelations of Navajyoti Sri Karunakara Guru, need to be discussed and understood.

Manu Parampara

India has been the land of spirituality from time immemorial. She is called the Vishwa Guru owing to the role of her ancient Rishis and sages in evolving life in the solar system. Such God-personalities govern life in the solar system, according to the Brahm-Nischayam, or God's Will. There are fourteen Manus in a Kalpa. The first Manu was Swayambhuva Manu. And then came Swarochisha, then Auttami, then Tamasa, then Raivata, then Chakshusha. The time of these six Manus has elapsed. The Manu of the present Manvantara is Vaivasvata Manu; hence, it is named Vaivasvata Manvantara after his name. Vaivasvata Manu was a great ascetic ruler of the Dravidian civilization. His name was Satyavrata. God was pleased with his asceticism and made him the Manu of the present Manvantara. One can find this story in the Bhagavata Purana. This suggests that a sage of higher spiritual evolution and accomplishment could be elevated to the position of Manu.

The names of seven primordial rishis (Saptarshis) are Vasishta, Marichi, Pulastya, Pulaha, Atri, Angiras, and Kratu. Indians revere these Saptarshis, who are planetary spirits. Saptarshis are the seven archetypal bodies forming part of the solar system. They embody the seven-fold radiances of Brahman. The Saptarshis can also be seen in terms of the seven Mandalas. There are nine planets in the solar system. Among them, the quality of Rahu and Ketu has not been determined, so their movements remain unpredictable. These planets, along with twelve zodiacs (Rashis), give twelve effects and qualities to life on Earth. Every Manvantara has a different Manu and a set of Saptarshis. Manvantara is the wheel of time, the Srishti Chakra. The regime of one Manu ends after 71 Chaturyugas. Then another Srishti Chakra begins with the next Manu. There are 14 such Manu cycles in a vast cosmic period called Kalpa. The Kalpa Guru (Brahman, the Cosmic Purusha) is the beginning and end of a cycle of creation.

A Chatur Yuga has four yugas, namely Satya, Treta, Dwapara, and Kali. The shortest among the yugas is Kaliyuga. The Kaliyuga has a duration of 4,32,000 years. Dwapara has two times the duration of Kaliyuga. A Dwapara and Kaliyuga add up to the duration of a Treta yuga. Treta yuga plus a Kaliyuga equals the time of Satyayuga. We are living in the Kaliyuga of the 28th Chatur Yuga of Vaivasvata Manu. Kaliyuga is in its dawn. It commenced only 5121 years ago, the day after Sri Krishna's physical departure. There are seven more Manvantaras to go before a total dissolution or pralaya happens. In each Yuga, there appear four epochal gurus plus a sandhi guru (transitional guru) for the spiritual evolution of man. This is the scheme of cosmic time reckoning as well as man's spiritual evolution, as revealed by sages.

The Distortion Through Puranas

The Vedas and Upanishads, the core scriptures of Sanatana Dharma, explore the secrets of the universe as well as the laws and principles that govern life. There must have been an original scripture by the name of Manu Smriti, but that is not in existence now. The present Manu Smriti could be a corrupted version. What is available now in the form of the four Vedas and Puranas was compiled at the beginning of Kaliyuga with a lot of interpolations by various scribes for the consumption of different sects and their schools of thought. It is said that in each yuga, there appears a Vyasa, who divides the one Veda into four and composes a 'Purana Samhita' (Mythological treatise), which means the Purana Samhita has been composed twenty-eight times in our present Manvantara.

Vyasa taught the Purana Samhita to his disciple Romaharshana, and he in his turn taught it to six others, namely, Sunati, Mitraya, Agnivarcha, Samsapayana, Akrtavarna, and Savarni. Romaharshana wrote another manual on Purana, and so did Akrtavarna, Savarni, and Samsapayana. It is said that these four scholars edited the Purana Samhita in their own way, incorporating new material. The present-day eighteen Puranas are based on the editions brought out by these scholars at the beginning of the Kali age. Unfortunately, the faith and rituals of Hindus are now nourished and interpreted through the mythology in these interpolated texts, giving room to a lot of criticism of the Hindu religion.

Let us leave the matter to Hindu leadership to decide whether the foundation of Sanatana Dharma is the mythology or the revelations of rishis in the Vedas and Upanishads, and how Hindus are going to interpret mythology in an age of aggressive materialism and scientific temper, or whether Hinduism should forge ahead as a united force under the Manu Parampara or whether to continue as a fragile disorganized configuration of a thousand sects. The Christian missionaries and Islamic clerics use Hindu mythology and rituals to counter Hinduism. The fact

remains that the conversion of Hindus has happened and continues to happen largely because of the misunderstandings created by the Puranas about the concept of God, and because of the high and low caste segregation in them.

According to the Guru, this pattern of worship should change. Guru said:

"As we follow these revealed directives, today's Trimurti worship – Vaishnava, Shakteya, and Shaiva traditions –will have to change. Worship according to Kaliyuga is to come through the path of the Guru, replacing the Trimurti and re-establishing the way of the Manus. In this process, there is the possibility for everyone – man and woman, young and old- to go through the totality of experience: the interrelations of Karyam (effect), Karanam (cause), Sthoolam (gross), and Sookshmam (subtle).

India's Wisdom Tradition: Government's Role

A look at the fundamental principles of Sanatana Dharma will show that its basic structure is organized around a Trikala Jnani Guru, a central spiritual figure. Sanatana Dharma is the culture lived by such Trikala Jnani Gurus who guide man spiritually. Today, there is a need for globalizing spiritual values. Karunakara Guru reveals that 2444 gurus have come into the world since the beginning of Kaliyuga, five thousand years ago, to prepare the ground for the intended transition to a new age of spiritual enlightenment. According to Guru, these Paramparas (lineages) have not been able to go deep into spirituality as the Sanatana or perennial law of the Manvantara system. Guru said that the responsibility of working for the remaining period of this Manu Parampara is vested in the Dharma of the Hindus:

"The Manu Parampara is the means to impart the law of the Supreme to the world. Therefore, the essence of all religions is inherent in this system. An alternative to this way cannot evolve easily in the world. India is a land of great wisdom and great civilizations grown over vast periods. It should therefore strive to establish the perfect culture willed by the Almighty. Not only Christians or Muslims alone, but all religions also ought to heed this… Though each world religion is essentially part of a totality, each has been separately ennobled by many great men from time to time with their self-sacrifice and effort, which have given rise to different customs and traditions. Many such traditions are visible in Hinduism itself. It is doubtful if any other religion is enriched to this extent."

Guru says that "the sects in Hinduism have all followed the trodden path of their predecessors. That is what is going on even now. All this must be reordered, not partially, but totally. There are three important traditions of worship in the Hindu system, viz. Shaivism, Vaishnavism, and Shaktism. A single comprehensive system is

to be evolved in place of these three. For this, first, the people should get organized under the Trikala Jnani Guru as a single Guru Parampara with full faith in it. The first step is to understand the system of Gurus under Manu Parampara. Only then can it be translated into action."

Explaining the present-day Indian spiritual scenario, Guru stated that the Hindu gurus follow any one of the four paths, viz., karma, jnana, yoga, and bhakti within the Trimurti tradition. Shaivite, Vaishnavite, and Shakteya are all the same. One prefers Shakti, the other prefers Shiva. Yet another person prefers Vishnu. This alone is the difference. Stages of inner evolution do not form a part of these. One who has 'visions' should get the knowledge of all three for a change of stage. Otherwise, he traverses his chosen track, but the others remain unknown; all three paths should be seen simultaneously. There is one story or the other to block this course as he progresses by his inner light.

"When one takes to any of the three-faced Shaiva, Shakteya, and Vaishnava traditions, the knowledge of all three should be gained. There is no such possibility, and that is the worst of India's calamities', Guru said. "For getting to know matters related to millions of years in the past, the right knowledge of Manvantara needs to be gained. But the mistake of India is that the gurus have not been able to perceive Manvantaras and move forward accordingly."

When asked what the future course of Indian spirituality should be, the Guru said:

"First, the people's faith should be firm in Guru Margam. Then, the next step is the cleansing of the Pitrus and Devas they had worshipped. All these entities, as well as the powers they worshipped by tradition, are to be offered up to the radiance of Brahman. In their place, faith in the Guru must be established. This faith should be based on the conviction as to what a Guru is. God is to be worshipped in the image of the Guru. This is the ancient Hindu principle. Hence Gurur Brahm – i.e., the Guru is Brahman. And lastly, he is Sakshat Parabrahm – the Absolute itself. This must be realized first, to reach the people at large. The qualities of such a Guru who has evolved and attained the state of Parabrahm also should be realized."

The Guru said that the government should try to bring back that wisdom tradition and transmit it to the present generation:

"A plan should be prepared by the government or other service-minded organizations, rising above the narrowness of religion, for developing a system of culture and education that will nourish noble values and harmony in life. That plan should be implemented in all houses so that the children will grow up with virtue.

They will not tend to tear apart universities. There will not be the wicked tendency to quarrel under the label of class, caste, and religious identities. “Such a truthful path and ideology shall be respected by the political class and the adherents to religions. It would not do if the Puranas and Itihasas of past yugas were narrated. The government should have the firmness to make people follow the guidance originating from the Jnani. Such a system existed in India earlier. The kings ruled by the wisdom of a Jnani.

“All people – brahmana, kshatriya, vaishya, and shudra- should work unitedly in Kaliyuga. Their faith, love, and religion shall be one. They shall live a life of perfect purity like rishis, jnanis, devi-devas, or prophets and work for the evolution towards Satya yuga. That is the aim of human life. That should be the aim of the government, too. The government can help to a certain extent in evolving life. Firmly believe this. The government should work in harmony with time, knowing this. This is an opportune time for this work that can fulfill the sankalpam of all religions.

“All religions have some deficiencies, including Hinduism. Even though the principles of all religions are good, the prevailing religious discord is not good. First, there should be a single unified worship system in Hinduism. The Indian dress and language should be adopted. The government should give attention to this objective. If somebody is trying to develop a unitive spiritual culture, unitive faith, the government should examine it and evaluate whether it is useful for the people or not, and extend all assistance.”

The destiny of India has always been inextricably linked to its spiritual depth. However, as Navajyoti Sri Karunakara Guru revealed, the current "distortions" in Sanatana Dharma—sectarianism, caste division, and ritualistic stagnation—have obscured the nation’s true purpose. The future of Indian civilization depends not merely on economic or political prowess, but on the manifestation of a Unitive Spiritual Culture. The Guru often spoke of India as the "Spiritual Preceptor" (Vishwa Guru) of the world. However, he cautioned that India cannot lead others until it heals itself. The Unitive Spiritual Culture is the medicine for this healing. When India realizes the path of the One Guru and the One God, it will naturally become a beacon for a world lost in the darkness of materialism and religious conflict.

Chapter 1

The World Teacher

Section 1:1

Across centuries and cultures, diverse spiritual traditions have converged on a singular expectation: the arrival of a World Teacher during a period of peak human crisis to restore order and truth. These prophecies establish a specific set of "markers" for this figure.

Karunakara - The Lord of Kindness

In the Maitreyavyakarana and Pali Canon, Gautama Buddha foretold the arrival of a successor, Maitreya (the "Compassionate One"). This figure is expected to appear when the Dharma (cosmic law) is forgotten, re-establishing the path to liberation. A primary marker for this soul is the quality of Karuna (universal kindness) and a name that reflects this attribute.

The Comforter and the Son of Man

In the Christian and Islamic traditions, the prophecy takes the form of a "Redeemer" appearing at the "End of Times." The Comforter: In the Gospel of John, Jesus promises a "Comforter" or "Holy Spirit" who would teach all things and remain forever.

Hazrat Mahdi: Islamic eschatology describes the Mahdi as a "Guided One" who arrives during global chaos. He is defined by physical markers—a broad forehead, a mole on the cheek, and a brotherly demeanor—and is tasked with revealing the true essence of all religions without establishing a new one.

The Visionaries' Timeline: Nostradamus and Cayce

Western seers provided geographical and temporal coordinates for this savior:

The Geographical Key: Nostradamus (16th century) described a Great Soul born "where three seas meet" who would consider Thursday a holy day and elevate the "Orient" (India) to its highest spiritual point.

The Transition Period: Edgar Cayce (20th century) identified 1958–1998 as a critical cycle of purification, predicting a "Great Initiate" would emerge to guide the New Age.

The Modern Descent: Sri Aurobindo

In 1926, the philosopher-mystic Sri Aurobindo announced the Siddhi Day—the descent of "Krishna Consciousness" into the material world. This was not the end of the evolution, but the "planting of the seed" for a divine person to take physical form and complete the work of supramental transformation.

From Prophecy to Person: The Life of Sri Karunakara Guru

The life of Navajyoti Sri Karunakara Guru (1927–1999) functions as the precise intersection where these disparate historical lines meet. Rather than a coincidence of history, his biography is presented by followers as the systematic fulfillment of the markers laid out by the world's ancient and modern seers.

The Manifestation of the "Karuna"

Born with the name Karunakara, the Guru embodied the "Mettayya" (Karuna) prophecy of the Buddha. His life's work centered on a "Dharma of Liberation" that transcended religious labels, satisfying the thirsty souls of the modern era exactly as the Sutras predicted.

The Geographical and Temporal Alignment

The Guru's birth in the coastal region of Kerala aligns with the Nostradamus prophecy of a soul rising "where three seas meet" (near Kanyakumari). Furthermore, his entire existence was punctuated by Thursday: he was born on a Thursday, his spiritual completion occurred on a Thursday, and he left his physical body on a Thursday—vindicating the seer's specific mention of this day as "Holy."

Fulfillment of the Divine Descent

The timing of his arrival serves as a direct bridge to the modern mystics. Born in 1927—exactly nine months after Sri Aurobindo's 1926 "Descent of Krishna"—the Guru is viewed as the physical vessel for the consciousness that Aurobindo had called down. His active ministry (1958–1999) perfectly mirrors the 40-year "New Age transition" predicted by Edgar Cayce.

The Universal Guru

In his physical presence, devotees noted the specific features attributed to the Mahdi: the dignified stature, the broad forehead, and the mole on the cheek. True to the Islamic prophecy, he did not seek to convert others to a new sect but instead worked to "remove the lies" from the human mind, revealing the shared spiritual essence within all existing faiths.

By aligning these global markers with the specificities of his birth, name, and spiritual mission, the life of Sri Karunakara Guru is framed not as a local phenomenon, but as the long-awaited answer to a global spiritual summons.

The Prophecies

Section 1:2

Buddha had predicted that the Wheel of Dharma would turn once again, bringing an unprecedented change in the history of man. We live exactly at that point in history, after the birth of Buddha 2500 years ago. Buddha mentions the birth of a great Soul in '*The Sutra of the Great Accomplishment of the Maitreya'*, thus:

"Listen attentively with one heart. A man whose spirit shines brightly, a man whose mind is completely unified, a man whose virtue excels everyone's, such a man will truly appear in this World. When he preaches precious laws, all the people will be satisfied, as if the thirsty are treated to drink sweet drops of rain from heaven. And each one will attain the path of liberation from struggles."

In *'The Gospel of Buddha'* compiled by Paul Carus and published by the Publications Division, Govt. of India, it can be read that the Buddha had predicted that a great Guru by the name 'Kindness' or 'Karuna' (Mettayya in Pali) will manifest in due time to reveal the Eternal Truth, establishing a pure and perfect lineage of human race to this World.

Before the passing away of the Buddha, Ananda, the principal disciple of the Buddha, asked the blessed one, suppressing his tears, "Who will teach us when you are gone?" The blessed one replied:

"I am not the first Buddha who came upon the earth, nor shall I be the last. In due time, another Buddha will arise in the world, a holy one, a supremely enlightened one, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same Eternal Truth which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and glorious at the goal in the spirit and the letter. He will proclaim a religious life wholly perfect and pure, such as I now proclaim."

Then Ananda said, "How shall we know him?" The blessed one said, "He will be known as Mettayya (Maitreya)." The Pali word Mettayya means he whose name is Karuna –kindness or Karunakara. The devotees of Karunakara Guru believes that the Mettayya prophesied by Sri Buddha is none other than the Guru.

In the book of Mathew from the Bible, Jesus Christ mentions the 'End of Times' when there would be a cycle of great suffering and sorrow in the world. Jesus

prophesied that 'The Son of Man' will be born during the End of Times to redeem mankind:

"At that time, the sign of the Son of Man will appear in the sky, and all the nations of the Earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. Even so, when you see all these things, you know that it is near, right at the door. No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying, and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man... For as lightning that comes from the East is visible even in the West, so will be the coming of the Son of Man."

In the following two verses extracted from the Bible's book of John, Jesus promises to send a Comforter; this is a very elevated soul who will teach us the correct path to attain spiritual liberation:

"And I will pray the Father, and he shall give you another Comforter that he may abide with you forever; But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It is believed that the "Comforter" Jesus talked about is Karunakara Guru.

Nostradamus was a French physician and astrologer who wrote 'Centuries', a famous collection of prophecies published in 1555. The prophecies in this publication appear in four-line rhyming verses called quatrains. In vague language, they describe events from the mid-1500s through the 'end of the World', which is predicted to come in 3797 AD. Some of Nostradamus's quatrains give us an idea of the Era in which we are now living, filled with evilness, hate, egoism, and a great imbalance created by man himself.

"After a great misery for mankind and even greater approaches, the great cycle of the centuries is renewed: It will rain blood, milk, famine, war, and disease; in the sky will be seen a fire, dragging a tail of sparks." *(Century 2, Quatrain 46).*

The meaning of the quoted Century is that there will be pain and sorrow on people on Earth just as Christ predicted would happen at the 'End of Times' –famine, war, diseases, etc. – This might be linked with the appearance of a comet in the sky.

The Sun in 20 degrees Taurus, there will be a great earthquake; the great theatre full up will be ruined; darkness and trouble in the air, on the sky and land; when the infidel calls upon God and the Saints." *(Century 9, Quatrain 83).*

Nostradamus gave some interesting prophecies regarding the coming of a Great Soul. *(Century-1, stanza 50, 53, 71, 72, 73, 76)*

"He who is born at a place where three seas meet will treat Thursday as a Holy Day. He will conquer many things and will become famous throughout the World. He will act like a whirlwind and will take Orient–India to the highest point. A person, not from a Semitic religion, not a Christian nor Islamic, not from a white race, not a European, and who considers Thursday as a Holiday will become the conqueror of this World. That Messiah–saviour will rise during the fag end of the 20th century. He will be known by an ancient name. He will be more famous and enlightened than anyone else and will send the true message to all."

The place where the three seas meet is at Kanyakumari, which forms part of the seacoast of Kerala. One can link this geographical area to Navajyoti Sri Karunakara Guru. Thursday is considered a holy day in the Santhigiri Guru Parampara. The birth, as well as the physical departure of the Guru, was on a Thursday. Guru lived at the end of the 20th century, from 1927 to 1999.

According to Islamic tradition, the Twelfth Imam will return as the Mahdi with the company of his chosen ones.

It has been mentioned that the signs regarding the time and the person of the Mahdi, several in number, were related by the holy Prophet to Hazrat Ali, the fourth Khalif, and a repository of Sufi secrets. These signs became a guarded treasure of Imams, descendants of Hazrat Ali, and formed a part of the Shia tradition of the Prophetic sayings. In the 17th century A.D., the well-known scholar, `Md. Baqir bin Md. Taqi-Al Majlisi-Al Isfahani (1627-1698) collected them in his voluminous book, *Bihar-ul-Anwar*, written in Arabic. The two Persian translations that contained the Prophetic sayings about Hazrat Mahdi are *Khas-ul-Anwar* and *Bihar-ul-Anwar* (part Dwazdhum). A few prophesies on Mahdi from Bihar-ul-ANWAR are given below:

'The Master, commonly known as Hazrat Mahdi, will be seen by those who will search for him. Many Mohammedans will not know about his advent for a long time. That Holy Spirit will wear two garments, one inner and the other outer. His other features are Broad and clear forehead; Straight nose with a dip in the beginning; a mole on the cheek, reminding of Hazrat Mosa, bright as a star; Black eyes; Average height; The colour of the face is described variously as shining like a gold-bronze

coin; so bright that it is impossible to recognize the real colour; The general impression: full of compassion, dignified, exalted.'

According to '*The Ocean of Light'*, which is a book containing discourses of Prophet Mohammed in Arabic (collected together some 700 years after the Prophet's death), his followers will assemble under a great tree; and they will have a spot on their foreheads; His body will be small in size; but His stomach will be large; His legs will be like those of a young girl ... He will give everyone gifts that are light in weight. Some other signs of Mahdi are given as under:

His attitude to everyone will be brotherly as if He knows them well (314). He will love all Prophets and Saints, and whatever He wants will be done. He will overcome all opposition (242). His devotees will find protection (342). People will find Him heavenly bliss personified (341). He will be a shelter for the helpless and the rejected (235). He will distribute A 'be-e-Tuhur Kausr (spirituality) to people in the morning and evening (343).

Divine light will be manifested from Him (252). He will not bring a new religion (6). All knowledge and essence of all religions will blossom in His heart like a new garden (238). He will fill the earth with peace. He will be a friend and an adviser (287). He will show the Straight path (352).

Hazrat Mahdi will free people from slavery, remove the lies from their minds (287); and destroy Satan and cure insanity (329). Around the place where He will live, signs of prosperity will be visible in heaven and earth (294). Men will crowd like clouds where He will live and fall like rain (389).

He will not live in Mecca (240); His reign will begin from the east and His banner will go around the world (306). (Not only mankind but) Angels will be with Him (274). He will have the collective wisdom of all Prophets (115). The Prophet of Islam then, turning to the invisible crowds to come in the future, addressed: "O! ye, Muslims, know this that He whose birth is hidden from you is your Master. HE IS MAHDI." (292)

All these identifying marks of Mahadi Imam perfectly match with that of Sri Karunakara Guru, his life and work.

November 24 is a very significant day, especially for the devotees of Sri Aurobindo and the Mother, as it marks the anniversary of the Siddhi Day – 'The Day of Victory' – the descent of the Sri Krishna Consciousness or the Over-mental Consciousness into the physical, which took place on the 24th of November, in the

year 1926. Navajyoti Sri Karunakara Guru was born exactly nine months after the descent of the Overmind.

Sri Aurobindo said it was the descent of Krishna into the physical. "What was said was that the Divine (Krishna or the Divine Presence or whatever you like) had come down into the material…" When the devotees asked Aurobindo does that meant the descent of the supramental light, he said that the descent of Krishna would mean the descent of the Overmind Godhead, preparing, though not itself bringing, the descent of Supermind and Ananda.

Krishna is the Anandamaya, he supports the evolution through the Overmind, leading it towards his Ananda. When the Ananda comes into you, it is the Divine who comes into you; just as when the Peace flows into you, it is the Divine who is invading you, or when you are flooded with Light, it is the flood of the Divine Himself that is around you. Of course, the Divine is something much more; many other things besides and in them all a Presence, a Being, a Divine Person…"

We can recall how, when Guru's mother was carrying him, she saw rishis, spiritual masters, devatas, prophets, hordes of angels, etc., prostrating in front of the baby in her womb. After the delivery, Sri Krishna remained inside the Guru's heart as a presence till the age of nine. The spiritual intercession of Sri Krishna during the Guru's spiritual completion is also significant. Sri Krishna had helped Guru to overcome the hostile forces that were trying to thwart the will of God. When we correlate these incidents with the descent of the Overmind, it becomes clear that Guru was none other than the Overmind brought by Sri Krishna.

Edgar Cayce, a great American mystic and visionary, made a statement regarding the 'End of Times.' Cayce predicted major global changes on Earth, such as tremendous earthquakes. He predicted that there would be a very important spiritual transition, stating that it would begin in forty years, from 1958 to 1998. In this period, there would be a great deal of suffering (violent earthquakes, terrible foods, new diseases, famine, wars, extremely powerful hurricanes, etc.), to purify humanity and to make it understand the new spiritual knowledge that must come through a Great Soul. Cayce said: 'When this period has been accomplished, then the New Era, the New Age, is to begin and the Great Initiate will come'.

Edgar Cayce was referring to the redeemer of mankind.

The book of Enoch in ancient Judaism reveals that a Messiah called "Son of Man", with divine attributes, generated before the creation, who will act directly in the final judgment and sit on a throne of glory *(1 Enoch 46:1-4, 48:2-7, 69:26-29)*

‘And behold! He cometh with ten thousand of His holy ones to execute judgment upon all and to destroy all the ungodly; and to convict all flesh of all the works of their ungodliness which they have ungodly committed; and of all the hard things which ungodly sinners have spoken against Him.’ *(Enoch 1:9, Qumran Scroll, Ethiopia)*

One can find out how all these attributes match with those of Navajyoti Sri Karunakara Guru.

Comparison of Prophetic Attributes

Source	**Prophesied Figure**	**Identifying Link to Sri Karunakara Guru**
Buddhism	Maitreya (Mettayya)	Name means "Karuna" (Kindness/Karunakara).
Christianity	The Comforter	A "Holy Spirit" teacher leading to liberation.
Nostradamus	The Conqueror from the East	Born where three seas meet; Thursday is his Holy Day.
Islam	Hazrat Mahdi	Matches descriptions of physical features and spiritual work.
Aurobindo	Overmind Consciousness	Born nine months after the descent of Krishna consciousness.

A Preceptor Nonpareil

Section 1:3

In 1991, Carlos Guzman from Mexico began experiencing internal visions of an elderly, serene person calling him by extending his arms. He did not attach much significance to this at first, but as time went by, he felt the urge of his soul to go abroad. He had many problems at this time in his life. Approximately three months after the first vision, he decided to talk to his wife about making a trip to India and some other countries where, through visions, he could perceive having incarnated in different eras.

For him, it was very important to make this trip because he knew that this Great Soul was not going to be in his body for many more years and that he had very important things for his spiritual development that only he could give him. His wife agreed with him, and he started on his journey. His visions inspired him to visit Japan, China, Hong Kong, Thailand, the Philippines, Nepal, Tibet, and Sri Lanka.

Visions guided him further to fly to India. In Madras, now Chennai, he meditated and was instructed to go south once again. He was puzzled because he was traveling from south to north till then, so he asked two more times, and the answer was the same. He was directed to take a map of India, and immediately his eyes pointed to a place called Madurai. He had never heard that name in his life, but the instruction was clear: “Take a train to Madurai and you will receive an answer.”

Then he asked, “Is this where I will find the great spiritual Master that I am looking for?” No answer was received. So, he bought a train ticket to Madurai. It was ten minutes before five; the train was going to depart at five o’clock. Then a man came inside the train. He looked at him without uttering a word and occupied the seat in front of him.

At that time, he felt his body shivering, and goosebumps were all over his body. His name was Mr. Sundara Mahalingam. He wished him good afternoon, and he reciprocated. Without saying anything else, he took out a pen and a piece of paper from a small white suitcase and wrote down something. It was the name and address of a spiritual Master. He then handed the note to him.

A great emotion seized him from within because at that time, he could sense that what was written on that small piece of paper had a direct connection with the Great

Master that he was searching for. He asked him, “Why are you giving me this information?” And he replied, “I felt so, that is for you.” So, he told this man:

“You do not know me, but I am from Mexico, and while doing meditation, I saw an elderly and serene person who was calling me by extending his arms towards me. I know he is a very important spiritual person. He asked him, “Do you think that the name that you wrote on this paper is that of the man from my visions?” He did not reply, so he asked once again, and the answer was affirmative. At that moment, he was intuitively sure that he would reach his destination very soon. It was thus that he received the instructions on how to reach the ashram of the Guru.

When he arrived at Santhigiri Ashram, standing in front of the main gate, he could see a hemisphere of white radiance, just like an inverted crystal bowl that was covering everything and every single soul within the Ashram premises. He knew at once that it was connected to the soul of this Great Master and that it nourished and purified all animate and inanimate matter. It was a unique vision, and tears rolled out of his eyes at the knowledge that the vibration of that radiance was the same as the radiance emanating from the man of his visions.

The Guru was not there at that time. He was informed that he would return the next day, but a voice informed him that the Guru would not get back soon and that he had to go to where he was to meet Him. Nevertheless, he decided to wait till the next morning. He inquired again, and the answer was the same: “Guru will return tomorrow, do not worry, you can stay here with us.” The voice once again insisted that he should leave the Ashram immediately. So, on that same day, he departed towards Cochin, where the Guru was staying then. He got into the house where the Guru was. He recalls his meeting with the Guru thus:

“The moment I sat down outside the entrance of the living room, I could perceive a radiance of great density, waves of tremendous energy emanating from inside that house, from the room where the Guru was. I broke down and could not control my weeping. Minutes later, someone said, “Guru is calling you.” I entered Guru’s chamber to see that the man from my visions was in front of me. It was the experience of a lifetime. I asked him, “Do you know me?” I corrected myself a second later, “Do you remember me? You and I have been together in so many births in different countries around the world,” to which he answered: “Yes, that is true.” Doubt flashed across my mind; maybe this great man has not placed me. So, my question was: “In how many births have we been together?” “In thousands of births,” Guru replied.

“That answer made me certain that he knew perfectly about our relationship from past lives. That was the beginning of a great relationship, and I am sure that day was the most important in my whole life. As time went by, I started to understand the greatness of such a Guru. He is a fully realized Guru in the spiritual sense, like no one else in this world. A few days later, he gave me initiation and in visions, I learned that He was more than a preceptor. He was the Creator of the local universe (solar system), 9 planets, 12 divisions of the zodiac, and 27 constellations, which profoundly influence everything.

“The destiny of all living beings that inhabit this world is influenced by this system. He is a Soul with no limitations; His knowledge is complete and universal. I realized that I had to be closely attached to Him, to His advice and radiance, because the spiritual evolvement that my soul could get through His grace had no parallel with any other spiritual master. All this I perceived in visions. In my visions, I can see the enormous difference between the Light within my soul before meeting the Guru and the actual position of my soul now. There is a huge difference in it. All these factors make my Guru unique and a preceptor nonpareil. I can testify about all these truths.”

There was one K.P. Vaidyar, who was a devotee of Navajyoti Sri Karunakara Guru. He lived at Karuvatta near Kollam in Kerala. He was practicing dhyana (meditation) inspired by a book on Raja Yoga. He thought dhyana could be practiced as detailed in that book. One day, he was meditating at five in the morning. Suddenly, he slipped into an altered state of consciousness. He was standing in a splendorous world that he had never seen before. He stood there completely mesmerized. He realized that he was standing in an endless tunnel. It was not in a straight line. The scene was colourful. Thousands of bulbs of different colours could be seen in a thick row, diffusing extremely bright light. It was so beautiful!

He stood there looking and enjoying it. He felt that he would get a better view if he turned a small curve. He walked ahead, passing the curve. Every time he walked, the magnificence of the varied visions increased. After crossing another curve, what he saw ahead was an incredible scene. There was a milky river. A waterfall of milk was falling on the path from a high height and was gushing down, surfing, and bubbling into a deep gorge. He stood there hypnotized while a thousand colourful bulbs radiated and reflected in that wonderful waterfall. Then he saw another astounding vision. Two mahatmas whom he revered the most – Sri Narayana Guru and Swami Vivekananda were standing there and watching him smilingly.

Those great souls signalled him to come over. He did not think for another moment. He had forgotten that the milky stream was obstructing his path. He jumped,

mustering all the strength to reach the other side. But he fell not on the other bank, but into the river. He went down, caught by the fierce force of the current, which was rushing down to the depth of the gorge. When he was going down like that, he could see the bubbles and surf engulfing him, as in clear daylight.

Soon, he felt that something was wrong. He was unable to breathe. He was afraid now. He splashed his legs and hands to reach the surface. He knew he was going to die. Looking for a gap to take a breath, he swam with all his strength. Coming up to the surface, he caught hold of the ground from where he had jumped. He was gasping for breath. That time, he awoke and became conscious of his surroundings.

He was sitting on his cot. But things were not normal. He felt a very unusual detachment from everything. He wanted to go back to that otherworldly experience. He liked that melancholy and desired silence. He was waiting for the next night so that he could meditate again.

His wife, Devaki, got up and went about doing her daily routine. When she came to him with tea and warm water, she found him sitting there in an otherworldly state of mind. He had not gotten up and gone through his normal routine. He did not answer when she asked him what the matter was. Devaki was very surprised to see his behaviour. Somehow, she made him drink the tea. There was some problem, she thought. She prayed to the Guru for protection.

Guru, who was traveling with a group of disciples, miles away, asked for a car urgently, cutting short his visit to some places. The disciples were surprised because of the sudden change in Guru's travel plan. They did not know that Guru had to rush to save his devotee, who was waiting to jump into the track of death that night.

Devaki went and informed him when Guru arrived. He did not respond. 'If Guru has come, what should I do?'. He sat there motionless. Guru asked her, "Where is he sitting?"

"He is sitting on the cot inside the room. He does not want to come out or say anything."

Guru went inside the room, but he did not move. He touched him and called, and then he responded. Guru raised him from the bed and made him sit on a sofa in the hall. "What did you see yesterday in meditation?" Guru asked him. "Vaidyar, can you tell me what all you have seen?" Guru repeated his question.

He narrated everything in detail. “I would have meditated during the day, too, if she had not been constantly disturbing me. What a splendorous vision that was! Anybody would like to see it again and again. But one thing, I will not jump into that milky stream,” he said.

Guru was listening; then he explained to him:

“Do not jump without knowing anything. Do not think that everything is known by getting to know a little bit of something. Usually, this type of accident happens if meditation is practiced only through the information available from books. The path shown by the book is correct, but only the masters who have actualized the path of meditation can reveal in advance the experiences during the journey. If there is no such guidance, one would perish on the way. Practice meditation only under the guidance of a realized Guru.”

Vaidyar had this experience when he accidentally slipped into the track of Kundalini. The entering of Jeeva (soul) into kundalini is good; however, there should be a guru nearby who loves the disciple to guide his soul while entering kundalini; otherwise, there would be the chance of this type of danger. The sighting of the milky stream in the middle of the path became an obstruction for the onward journey; otherwise, it would go on like that. He will never come back. It was a bit of luck that he was able to climb up from the stream,’ Guru explained.

Navajyoti Sri Karunakara Guru
A Life Sketch

Section 1:4

Navajyoti Sri Karunakara Guru, born two thousand five hundred years after Buddha, is considered a divine incarnation in the lineage of spiritual masters. This compassionate soul lived for seventy-two years, leaving his earthly body on May 6, 1999. His birth in the twentieth century aligns with the periods mentioned in ancient prophecies, such as the Buddhist prophecy of "Setting in Motion the Wheel of Dharma" and the biblical concept of the "End of Times.

Understanding the life of the Guru and these prophecies requires deep research into humanity's spiritual history and the Guru's revelations. Guru's spiritual path serves as a corrective process in the Manvantara order, focusing not on traditional religious preaching but on the science of spiritual evolution revealed through divine Light. His teachings emphasize the purification of human life and envision a new world order of harmony, love, and peace, transcending divisions of creed, colour, and caste.

Navajyoti Sri Karunakara Guru was born on September 1, 1927, in Chandiroor, near the town of Cherthala in Kerala, into a humble peasant family. His father passed away when he was only a year and a half old. From an early age, Guru experienced profound spiritual visions, sensing a divine presence within his heart. As he grew older, he recognized this presence as Sri Krishna, speaking through him as if his body were merely a conduit or instrument for the divine voice. These experiences continued until he was nine years old, after which he began to engage with the world more like an ordinary child. At the age of nine, Guru started his formal education at a traditional village school where students learned by writing in the sand. He remained there for three years. After his father's death, Guru's mother remarried under the compulsion of his uncle, which had an impact on his early life.

At the age of 14, Guru decided to join an ashram to pursue his spiritual path. With the help of his teacher, he arrived at Agamananda Ashram in Kalady. However, upon reaching the ashram, he was turned away due to his young age. Undeterred and now alone, Guru walked towards Aluva and, by divine grace, found his way to

Advaita Ashram, established by Sri Narayana Guru. He stayed there for two years before being transferred to Shivagiri Mutt in Varkala. Guru spent seventeen years at Shivagiri Mutt, serving at various branches, often facing significant challenges and hardships. Throughout this period, his longing for a spiritual guide grew stronger. Eventually, he was introduced to a Sufi Master, Kureishi Fakir, known as Pattani Swami, whose ancestors were Pathans from Afghanistan. Pattani Swami lived near the Beema Masjid in Thiruvananthapuram and played a key role in helping Guru achieve an important stage of spiritual realization.

While at Shivagiri Mutt, Guru faced considerable adversity. He encountered hostility and false allegations from his associates, which caused him deep distress and disillusionment. Unable to bear these difficulties any longer, he decided to leave Shivagiri. He returned the keys of responsibility to those in charge and sought refuge with Pattani Swami. However, Pattani Swami, recognizing Guru's unfinished duties, sent him back to the mutt, advising that there was no one else to take care of his obligations. Despite his reluctance, Guru returned.

A few months later, Pattani Swami visited the vicinity of Shivagiri Mutt and told Guru that the time for his departure from Shivagiri was approaching. His words proved true. After seventeen years of service, Guru finally left Shivagiri Mutt under difficult circumstances, carrying nothing with him. A kind well-wisher offered him shelter on a hill near Varkala Shivagiri Mutt. During this period, Guru was affectionately called Shanthi, as he often conducted rituals at Shivagiri Mutt. The hill where Shanthi resided eventually became known as Santhigiri. After about six months, Guru felt compelled to visit his spiritual mentor, Pattani Swami. Upon meeting, Pattani Swami encouraged him to stay longer to attain deeper spiritual experiences.

Guru accompanied Pattani Swami and his disciples on wanderings through the forests and hills near Thakkala. During this time, Pattani Swami frequently praised Guru in front of the other disciples, declaring him a great soul. On the fourth day at Thakkala, Guru had a profound spiritual experience. At around three o'clock in the morning, he and nine others were lying on the floor in a row with Pattani Swami. Suddenly, Guru sensed the entire world spinning around him. He felt as tiny as a mustard seed and was getting torn apart from within. Pattani Swami, noticing his distress, slapped him and asked, "Did you get scared?" "No, not in my heart of hearts!" Guru replied. "Ah! There is hope, then," Pattani Swami responded.

Despite his earlier composure, Guru seemed to lose touch with his surroundings. As he walked along the road, he could see vehicles approaching but remained unaware that he needed to step aside. Recognizing Guru's fragile state, Pattani Swami

summoned Parameswaran Pillai, another disciple, instructing him to take a few days off work to care for Guru. Parameswaran Pillai obliged and dedicated himself to looking after him. Throughout the day, Guru was taken to various holy places in the region. At these sacred sites, he was able to perceive the deities and other spiritual entities present, while the darker spirits stayed hidden from his view.

After some time, Pattani Swami and the disciples made their way back to Thakkala. Along the journey, Pattani Swami removed Guru's clothing and replaced it with a tattered rag, urging him to run away. This action marked the beginning of Guru's solitary wandering, known as his *avadhoot* phase. During this period, he underwent profound spiritual experiences. Upon Guru's return, Pattani Swami listened intently to his stories, embraced him, and proclaimed, "Now you may go wherever you wish; you will find everything you seek."

After parting ways, Guru returned to Varkala Santhigiri, where he would spend the next six and a half years immersed in various spiritual experiences. Notably, by the end of the first five and a half years, those closely associated with him began to report their own spiritual experiences. After seven years and three months, three individuals visited the Ashram following their morning bath, seemingly to offer their worship. During that same month, Guru's popularity surged, with hundreds of visitors arriving daily. People began to tell him about their ailments, claiming that simply informing him was sufficient for their healing, many experienced immediate cures.

Within seven months, both men and women visiting the Ashram began to report extraordinary experiences known as *darshanam* (extrasensory visions). Approximately fifty individuals gained this ability, despite their previous ignorance of such matters and lack of knowledge about how to cultivate it. The unusual nature of these experiences sparked conversations among the visitors, especially as their prayers were consistently answered. Remarkably, Guru himself was not actively engaged in any special practices that could account for these miraculous occurrences.

Three years passed in this manner, during which the love and respect of the people for Guru continued to grow. Among those who had developed the ability to experience *darshanam,* three individuals stood out: one woman and two men. They began receiving visions that proved useful to others—one man and the woman were adults, while the other man was just a boy. This situation persisted for nearly a year until inconsistencies started to arise in their visions. As they made frequent errors, Guru believed they were responsible for these mistakes and chastised them sternly. Unfortunately, this did not rectify the situation; their readings grew increasingly inaccurate, leading to various hardships and challenges.

Previously, if a cure for a specific illness was predicted to occur by a certain date, it would typically happen ten days early. However, the situation had changed, and illnesses were not fully cured even after the expected time had passed. This trend of inaccuracies worsened, leading to a point where three-fourths of the visions were deemed ineffective. Guru continued to admonish the three individuals gifted with *darshanam* for these shortcomings. Amidst this turmoil, the visitors' attitudes began to shift, with some becoming slightly hostile. Guru sought to understand the source of this hostility, but he found it challenging to identify its root cause.

Central to Hindu worship is the reverence for the Trimurti. Despite following all prescribed rituals, there was no relief from the ongoing crisis. This struggle continued for nearly a year, and even those endowed with *darshanam* experienced their own challenges without any respite. Eventually, an *ashareeri* (a word from the divine Light) was received, instructing Guru to withdraw from public view. He was advised not to be seen by even two people at a time, prompting him to remain in seclusion for two months. The directive was reiterated, prohibiting him from staying at the Varkala Ashram any longer.

Guru had constructed a small shelter near Pothencode, on the outskirts of Thiruvananthapuram, for an Ashram, which is now known as Santhigiri. A person was appointed to light a lamp there daily. Upon receiving the second warning, Guru understood that he should not remain at Varkala any longer. Thus, in 1964, he settled at Pothencode Santhigiri, where the area was largely unpopulated at that time, allowing him to live in peace.

While Guru was in Varkala, two lines of mantra were revealed to two individuals, each receiving one line. They were instructed to chant these lines to enhance their potency. However, Guru prohibited the chanting of this mantra, as it contained his name. Amid this, those who were hostile spread a rumour that Guru had been driven out of Varkala. The public believed these rumours since he was no longer seen in the area, leaving them with no way to discern the truth.

After nine months at Santhigiri, Guru received another directive from the Light, instructing him to refrain from any activities for two and a half years. However, nine months later, the Trimurti and the rishis under them urged Guru to resume healing the sick. Consequently, work resumed, and the number of daily visitors quickly rose to nearly three hundred. Within three weeks, sixty ailing individuals were healed on the Ashram premises. At that time, there were no accommodations or facilities for lodging; visitors rested and slept on the grass, enduring both the heat of the sun and the cold of the night. They willingly overlooked these hardships in pursuit of their spiritual interests.

However, within three months, an impasse arose suddenly, reminiscent of the previous one at Varkala. The sick could not be fully cured. In the meantime, a revelation instructed that the two lines of mantra previously given to two disciples—a man and a woman—should be chanted:

Aum Sri Karunakara Guru Parabrahmane Namah,

Aum Sri Karunakara Guru Satyapradaya Namah.

Later, a third line was added to be repeated three times at the end. Thus, the complete mantra (Akhanta Nama) is:

Aum Sri Karunakara Guru Parabrahmane Namah,

Aum Sri Karunakara Guru Satyapradaya Namah,

Aum Sri Karunakara Guru Ateeva Satyaprakashaya Namah,

Aum Sri Karunakara Guru Ateeva Satyaprakashaya Namah,

Aum Sri Karunakara Guru Ateeva Satyaprakashaya Namah.

This mantra came to be used for prayer, and individuals with severe ailments began to experience healing. Once again, a directive was issued instructing Guru to withdraw from such work for three and a half years. Accordingly, work was halted, and he was subsequently asked to embark on a journey. Guru set out with a group of four, which included a ten-year-old child who had already undergone the experience of *darshanam* and had spent some days in the Ashram.

None of the other regular recipients of *darshanam* was invited to join this trip, as Guru had begun to harbour suspicions. Certain powers at the level of the devas—those we understand as gods—were misleading both Guru and his disciples. This had occurred even during the previous impasse. It became increasingly clear that the signals received from these powers were false. Consequently, it was decided not to follow their directives.

Guru believed the issue stemmed from the mistakes of the disciples through whom the intimations were received. He scolded and chastised them, but it proved futile. The deadlock deepened, and it became evident that the error lay in the intimations themselves. In this state of turmoil, unable to comprehend the cause of the impasse, Guru grew angry and told the disciples who had received the visions, “Throw away this junk.”

With that, he locked himself in the 'Parnashala' (thatched hut), refusing to allow anyone to see him. He entered deep meditation. It was time for food, yet Guru did not rise or even accept water. Completely detached, he remained in meditation. Others in the Ashram also refrained from eating. The congregation of devotees began to pray in unison. It was past noon, and the prayers continued. Then an 'intimation' came, instructing Guru to rise and take food. However, Guru refused, vowing that he would not touch even water until he knew the truth for certain.

In the afternoon, at 4 p.m., a brilliant radiance appeared—a pure white light unlike anything ever seen before. Word came from that Light: "You have suffered greatly, haven't you? Never mind; everything will be alright. Now, Guru and all the others should take food. Wait for me again at 5 p.m."

Following this directive, everyone, including Guru, took their meal. As the clock approached five, instructions were received from the Light regarding the actions to be taken. This marked the beginning of a new chapter, and actions commenced following the guidance from that Light. Consequently, nearly all the powers in the spiritual realms began to resist the Guru, including countless evil spirits, rishis, Sannyasis, gurus, and even the Trimurti.

The resistance and misguidance from these divinities became unmistakably clear, as revealed through visions. The Light of Brahman provided guidance on how to safeguard against this spiritual crisis. At this time, the issues faced by the sick intensified. Those who were possessed screamed and writhed in a trance, while lunatics shouted and ran in all directions. The atmosphere in the ashram grew chaotic, filled with the distressing cries of the afflicted. The only way to overcome the resistance from the spiritual powers was through prayer.

Many days of fasting and prayers were required, repeated numerous times, to subdue the hostile spiritual forces wielding immense siddhis—miraculous powers. This was indeed a fierce spiritual battle. All devotees followed the Guru's instructions based on the intimations from the Light. They prayed on the uneven, gravel-strewn ground, foregoing sleep and food, disregarding the harsh sun, rain, and mist. Several devotees fainted in the process. It was an epochal spiritual war, where the only weapons were heartfelt prayers. Yet, the merciless spiritual powers continued to resist.

Ultimately, it was divine intervention from Sri Krishna that resolved the crisis. Sri Krishna appeared and revealed to the disciples in a vision that praying to Guru would suffice to remove all hindrances. This revelation instilled in the disciples the conviction that the intimations from the deities were incorrect. Guru advised them to

rely solely on the instructions from the white Transcendental Light (*Brahm-Prakasham*), rather than the deities. A revelation followed, stating that the devotees should chant only the *'Akhanda Namam'*—the mantra received from the Light, bearing the Guru's name—and act according to the guidance from that Light.

Countless souls and demonic powers in the spiritual realm were consigned to the radiance of Brahman. This marked the revelation of the meaning of Guru's life and the Will of God. It signified the completion of Guru's spiritual journey. Lord Sri Krishna stood guard over this transition, providing unwavering support to the Guru. After Guru's spiritual completion, Sri Krishna returned with a message for the disciples: "From now on, do everything in Guru's name, and you shall overcome all obstacles." Guru became the embodiment of dharma and karma throughout the universe. The Will of Brahman was fulfilled, and a revelation emanated from the Light: "What I have long desired has now been accomplished."

The followers of Guru embraced a worship system grounded in faith in the one Universal Truth, Brahman. They accepted the path of the Guru—referred to as **Guru Dharma** or '**Guru Margam'**—and began to worship Him as the manifest form of Brahman. Navajyoti Sri Karunakara Guru left his physical body on May 6, 1999, upon completing his spiritual mission in the mortal world. Currently, Her Holiness Sishyapoojita Amrita Jnana Tapaswini occupies the position of Guru Apparent (Gurusthaniya) and guides the devotees.

Sishyapoojitha: The Successor

Section 1:5

The path to realizing God is often illuminated by the guidance of a realized Guru. Throughout history, all spiritual systems and religions have originated from such Gurus and prophets, handpicked by God to fulfil divine missions. After the physical departure of Navajyoti Sri Karunakara Guru on May 6, 1999, Her Holiness Sishyapoojitha Amritha Jnana Thapaswini took up the mantle to continue His mission. The title "Sishyapoojitha" means "the venerable among disciples," symbolizing the transmission of the Guru's will through a lineage of distinguished disciples. Sishyapoojitha Amritha Jnana Thapaswini became the foremost of these venerable disciples, exemplifying a life of renunciation, self-sacrifice, and the attainment of higher spiritual stages.

In the history of avatars and prophets, the continuity of visions and revelations after the physical lifetime of such great souls is unparalleled, as seen at Santhigiri. Furthermore, it is rare to find a woman who has ascended beyond the angelic realms—traditionally associated with gods and goddesses—as Sishyapoojitha Amritha Jnana Thapaswini has done.

Sishyapoojitha, previously known as Radha, was born as the eldest daughter of the late Sri Chellappan Pillai and Ratnamma in Kallar Pattam Colony, Idukki. Her birth was marked by extraordinary occurrences, and though she appeared to be an ordinary child, she exhibited exceptional qualities. From an early age, she experienced unique visions, often seeing deities, celestial beings, and great souls such as rishis, gurus, and prophets, both in her waking and sleeping states. A profound sense of compassion and joy filled her heart, although she did not yet fully understand its significance.

One day, when her parents went on a pilgrimage to Palani, Sishyapoojitha, who was seven years old, stayed behind with her uncle. As she began clearing ashes from the fireplace at dawn, she glanced out the window and saw a remarkable sight at the far end of the courtyard. The earth seemed to shift, and a beam of light emerged from the ground, transforming into various colours—blue, red, and yellow. Before her appeared the full figure of Lord Muruga (Subrahmanya), the family deity, blessing her. The vision filled her with awe, but when her uncle entered the kitchen, the moment passed. She chose not to share the experience.

Later, as she stepped outside with a broom, she saw a white light from which a human face gazed at her with affection. This face seemed to follow her everywhere, filling her with overwhelming joy and a deep desire to see it again.

One evening, her father returned from work and mentioned meeting a Swami. As soon as Sishyapoojitha heard the description, she exclaimed, "I have seen the Swami!". Her father dismissed it as childish talk. However, he was convinced of her truthfulness the next morning. She was taken to the Ashram, where Navajyoti Sri Karunakara Guru (who was known as "Swami" at the time) was staying. While her family washed their feet, Sishyapoojitha immediately went to the Guru and prostrated before Him, recognizing Him as the face she had seen in her visions. The Guru, with deep affection, confirmed, "You have seen me, haven't you?" When she nodded and described her vision, the Guru meditated for a while and then provided her parents with specific instructions.

During Guru's time at Kallar Ashram, Sishyapoojitha would spend her days there and return home at night. On the third day, a family came to see the Guru. He called Sishyapoojitha and asked her to connect with the face she frequently saw in her visions to gain insight into the family's background and intentions. She sat in meditation for a few seconds and then accurately relayed the details, which were later confirmed by the family.

As two years passed, Sishyapoojitha became resolute in her desire to join Guru's Ashram in Thiruvananthapuram. Despite discouragement from some disciples, she remained steadfast in her decision. At the Ashram, the Guru trained her in spiritual practices and sent her to school and college. However, after completing her pre-degree, she realized that academic pursuits were a distraction from her divine calling. In 1984, she formally renounced worldly life by taking the vow of sannyasa (renunciation), receiving the name Janani Amritha Jnana Thapaswini, and joining the Guru Dharma Prakasha Sabha, an association of Sannyasis founded by the Guru.

Sishyapoojitha Amritha Jnana Thapaswini, with her gift of divine visions and complete spiritual alignment with the Guru, continues to guide devotees, helping them find solutions to their problems. The Guru Parampara (lineage of Gurus) remains blessed by this connection, ensuring that followers never feel lost, even after the physical departure of the Guru.

The Parnashala, the final resting place of Navajyoti Sri Karunakara Guru, holds deep significance for the Santhigiri Guru Parampara. The concept of the "Lotus Parnashala" came to fruition under the guidance of Her Holiness Sishyapoojitha Amritha Jnana Thapaswini. She led the Guru Parampara in every phase of its

construction, dedicating her willpower and inspiring the devotees to offer their sacrifices towards its completion. This monumental structure took ten years to complete and was dedicated to humanity in 2010.

Chapter 2

Manu, the Architect of the Solar System

Section 2:1

The Creator God

What is the basis of Hindu Dharma? Is it Manu or the Trimurti? Navajyoti Sri Karunakara Guru posed the above question to the Hindu leadership. The Guru states that the Trimurti system originated in the seventh Chaturyuga of the present Vaivasvata Manvantara.[1] Many people wrongly identify Manu with the author of Manu Smriti, the Hindu Codes of Conduct, or with the Manu of the great flood.[2]

The Manu in the discussion here is the Archetypal Guru (Adi Guru) who guides the spiritual evolution of man in the solar system. Certain esoteric sects of Buddhism, such as Theosophy, describe Manu as a Solar Spirit - the authority of a solar system. The Vedas and the Puranas also describe Manu as the progenitor of mankind - the Adi Pitah or Adi Guru. For us humans, this Primordial Father is not only the Adi Guru or Adi Pitah, but a manifestation of God or Brahman himself.

Purusha/Brahman/Kalpa Guru

Let us, however, make it clear from the outset that there is Brahman, the Cosmic Purusha, above Manu. This Cosmic Purusha (Brahman) presides over a vast cycle of creation and dissolution. Creation begins from the sankalpam of Brahman, the Purusha. In the Sanatana Guru tradition, Brahman is called Kalpa Guru. So, Brahman, Purusha, and Kalpa Guru are the same entity; differences exist only in name.

God, in his neutral state, is formless and nameless, so he is called Nirguna Brahman or Parabrahm. According to the Vedas and Puranas, when Nirguna Brahman becomes kinetic with an urge to create the universe, he transforms himself into a Cosmic Man, the Purusha. Manu is born from the sankalpam of this Cosmic Purusha or Kalpa Guru. All the creations merge with Kalpa Guru at the end of a

creation (Pralaya), and the Kalpa Guru merges with Parabrahm. That should be understood as the order of creation and dissolution.

Let us elaborate a little more on the difference between the terms Brahman and Parabrahman. Brahman is Saguna (with qualities), and Parabrahm is without qualities (Nirguna Brahman). Parabrahm is the unmanifest God principle, without name and form, whereas Brahman has both the qualities of Saguna and Nirguna, i.e., he is with and without form, at the same time, because he is the first self-projection of Parabrahm.

The Rigveda mentions that "whatever exists here, that which is, and yet to be, is all verily the Purusha, the Supreme Being." *(Rigveda, 10:90:2).*

The Puranas also mention the Purusha:

"There was neither day nor night, neither sky nor earth; neither darkness nor light nor anything else other than that only One Purusha, the Brahman, comprehending in Himself matter and its modification." *(Vishnu Puranam, 1:2:23)*

"The various worlds together with their guardian deities were formerly conceived in the limbs of the Supreme Purusha *(Bhagavatam 2: 9:11)."*

The Bhagavad Gita describes Purusha as the firstborn Divinity, the ancient-most Purusha:

"You are the Primeval Divinity and the original Divine Personality (Purusha); You are the sole resting place of this universe. You are both the knower and the object of knowledge; You are the Supreme Abode. O possessor of infinite forms, You alone pervade the entire universe. (BG 11.38)

The Vedas say that since Purusha felt alone, he wanted to create the world. So, Purusha, the Primeval Divinity, divides himself into a man and a woman. The man's name is Manu, and the woman is called Shatarupa.

Purusha created Manu in his image. Therefore, we can say that Manu is the self-same image, the first projection of Brahman (Kalpa Guru). The subsequent creation of all living beings began from Manu; therefore, Manu is called the Adi Pitah, the progenitor of mankind.

The ancient sages linked the concept of space and time to Manvantaras, after the name of Manu. The Rig Veda says the world is the creation of Manu. However, the Puranas, including Manu Smriti, install Brahma, the Trimurti god, on the pedestal of

Brahman (Kalpa Guru) and describe Manu as the son of Brahma. Navajyoti Sri Karunakara Guru reveals that Manu is not the son of Brahma. Manu is above the Brahma god. The subsequent creation, as mentioned earlier, began from Manu, not from Brahma. However, Guru does not deny the role of Brahma in some aspects of subsequent creation.

Let us once again repeat the authorities of creation:

Parabrahm > Brahman > Manu > Rishis > Gods

Whenever we speak of Manu as the Creator, we should keep in mind that there is Kalpa Guru or Brahman above Manu. In his capacity as a solar spirit, Manu is entrusted with the process of creation and evolution of life in the solar system. Therefore, the scriptures assign Manu the status of Adi Pitah, or Adi Guru of our local universe - the solar system.

Manu and Brahma

The myth of Brahma is found only in the Puranas. The authors of the Puranas installed Brahma above Manu and changed the Yuga calculation to begin from Brahma. Every episode of creation is measured in terms of Manu's age in terms of Manvantara. From this, we can understand that life in the solar system began from Manu, not from Brahma.

Before the beginning of any ritual in Hinduism, Manu is first invoked concerning our age in the universe. Then why do the Puranas glorify Brahma as the Creator instead of Manu? If Brahma is the Creator, then the scales of cosmic time should have been known after the name of Brahma instead of Manu. Here lies the long-forgotten history of Manu, and a great distortion occurred in Indian spirituality, reveals Navajyoti Sri Karunakara Guru.

Guru does not deny the truth of the Trimurti. The question is related to their spiritual status and their tenure in the scheme of yugas.

"God had elevated three great souls, namely the Trimurti, as the spiritual authorities in the seventh Chatur Yuga of the present Manvantara, pleased by their virtue and long penance. Their role differs from that of Manu; their roles are limited to the created universe. Creation is the responsibility of Manu. The age calculation of Manu cannot be changed. A sage in the Trimurti tradition committed an error by re-charting the Manvantara order by bringing the Manus subordinate to Brahma. Instead of Manu, he postulated Brahma as the Creator," Guru said. *(A Dialogue on the Human Prospect (2009), P.37)*

Though the Hindu religion is essentially based on monotheism, since the modification of Puranas and interpolations by the scribes of different sects, much of its original character has been lost. The records containing the history of Manu have also been lost to humanity.

The Scriptures of Hinduism

It was mentioned that the myth of Brahma as the god of creation was developed by the authors of the Puranas. The Puranas are not considered the authoritative scriptures of Sanatana Dharma because of their sectarian character, contradictory theories of creation, caste laws, ritual differences, etc. Acharyas like Shankara have accepted as Pramana only the Upanishads, Bhagavad Gita, and Brahma Sutra *(Prasthana Thrayam)*. These three are the foundational scriptures of Sanatana Dharma, and they do not say that creation began with the Trimurti gods. They explain creation rationally in a dual and nondual framework.

As is well known, the Vedic literature has two sections. They are the Shruti and Smriti texts. Shruti means what is revealed to the meditative Rishis from the radiance of Brahman. The Vedas and Upanishads form part of Shruti. Bhagavad Gita and Brahma Sutra contain the cream of Upanishadic teachings. Smriti texts are not as authoritative as the Shruti texts. Important Smriti texts include Puranas (mythology or ancient legends), Itihasas (Ramayana and Mahabharata), Smritis (Codes of Conduct written by sages like Manu, Bhrugu, and Parashara), Dharma Sutras, etc. The idea of Trimurti is found in the Smriti texts such as the Puranas, Epics, and Smritis. The origin theory that was made popular through the Smriti texts cannot be considered Pramana or authoritative because of its contradictions with Shruti.

The Decadence of Sanatana Dharma

The spiritual administration of Manu is guided by Trikala Jnani Gurus who form part of Manu Parampara. Sanatana Dharma is the culture of such universal gurus who appear from time to time by the will of Brahman. Sri Krishna was an epochal Guru who came to define the Dharma for Kaliyuga. But Sri Krishna was portrayed as an avatar of Vishnu by the authors of the Vaishnava Puranas. This was to bring Sri Krishna under the Trimurti tradition, which is controlled by the Vedic orthodoxy. A lot of interpolation has taken place in the Puranas, Itihasas, and Smritis. The spiritual status of Sri Krishna is much above the Trimurti gods. Sri Krishna states that He is Ishwara, the controller, and the birth-giving Father of all, including devatas. *(Bhagavad Gita, Ch. 10:20).*

He advised the people to abandon the old rituals and beliefs and surrender to Him unconditionally. *(Ibid., Ch. 18:66).*

The message of Sri Krishna was transformational and highlighted the monotheistic vision of God. God can be realized only by following the footsteps of a Trikala Jnani Guru. Whenever dharma is in peril, God appears in the form of a Guru or Mahatma to protect the good and destroy the wicked. That is the message of Sri Krishna.

The ideology of Sri Krishna would have posed a challenge to the monopoly of Vedic ritualists. Sensing the danger of such a guru-centric monotheistic way of worship to their monopoly on faith, the Vedic tradition disowned Manu Parampara and developed a parallel system of Devata worship, focusing on the myth of the Trimurti. They developed a complex system of priestcraft for worshipping devatas through mantra and tantra, and jealously protected the system from other castes. Only the Vaidikas (the Vedic ritualists) had the exclusive right to priestcraft and Vedic education. They twisted the meaning of Varna and promoted a birth-based caste system, the high and low social division, with the help of rulers who were obliged to help the Vaidikas for their spiritual services.

Although Hindu culture is commonly referred to as Sanatana Dharma, there are significant ideological and ritual differences between the two. Sanatana Dharma is based on the spiritual administration of Manu, and it relies on the guidance of Trikala Jnani Gurus, who appear, age after age, for the guidance of man. The object of worship in Sanatana Dharma is only Brahman, the Supreme Light. In contrast, Hinduism is a free spiritual system in which divinities such as Shiva, Vishnu, the Sun, Ganapati, or the Goddess are hailed as creator gods. The followers please the gods through Yaga, Yajna, Tantra, and Mantra, and obtain the desired results through the agency of priests. While Sanatana Dharma is ashram and guru-centric, Puranic or mythical Hinduism is temple and priest-centric. Sanatana Dharma is the science of spiritual evolution that India has gifted to the world.

Idol Worship

Worshipping an idol of God is prohibited in Abrahamic religions – Judaism, Christianity, and Islam. According to them, God does not have a form, which is only partially true. The Upanishads declare that God has no form, but do not deny God's choice and ability to express himself through a form. The Upanishads spoke of God (Brahman) in terms of manifest and unmanifest:

"Brahman has but two forms, gross and subtle, mortal and immortal, limited and unlimited, and defined and undefined." *(Brihadaranyaka Upanishad, 2:3:1)*

Here, the issue should not be idol worship but what the idol stands for. An image or idol is just stone, metal, or wood as such; but when it is used to represent a deity, a person, an idea, or an incident, the idol is no more an idol, but a symbol that connects us with the idea behind it. An idol is nothing more than an objectified idea. When we bow in front of the portrait of our dead parents or other sages, we are not bowing to the portrait made of glass, paper, and wood, but to the living presence in our memory about them and to the ideals they stood for.

Man has difficulty figuring out something intangible, unimaginable, nameless, and formless. All religions have some sacred symbols that connect them with certain sacred ideas. The crescent and Kaaba of Muslims and the Cross of Christians, and portraits of Christ, Mary, and other Christian saints are such idols or symbols. In Hinduism, the Supreme God is symbolized in the form of AUM, which helps connect the seeker with the Supreme Light.

AUM, the Symbol of Supreme Light

AUM is an abstract idea, representing the non-dual truth of Parabrahm. The Symbol AUM is for man's contemplation. Bindu (point) in AUM means that everything originated from the 'One' Supreme Light, the Purusha or Brahman. From that ONE emerges the feminine Prakriti – the manifest nature with name, form, and qualities. Prakriti is symbolised in the form of a crescent below the Bindu.

If the sun is the life-giving father (as symbolised by the Bindu), the moon represents the mother principle, the generative principle. First life is said to have originated from the copulation of solar and lunar dust in the waters of the ocean. As mentioned, the Bindu and the crescent in AUM stand for the Divine and His creation. It helps the devotees reflect upon God.

The Upanishads and Bhagavad Gita mention that the soul of a person who has higher spiritual attainments departs towards the path of the sun and gets liberated, and those of worldly attachments go towards the path of the moon and are reborn. (*Bhagavad Gita, Chapter 8:24-25).*

The figure in the form of '3' in AUM stands for the three modes of consciousness – *Jagrat, Swapna*, and *Sushupti* (waking state, dream state, and deep sleep) as well as the three worlds, the heaven, atmosphere, and earth. The figure '3' also stands for three Gunas (Vasana/innate tendency) in nature, i.e., sattva, rajas, and tamas. Sattva, rajas, and tamas can be equivalent to positive, negative, and neutral states of energy in an atom. It also represents the process of Srishti (creation), Sthithi (sustenance) and Samhara (dissolution).

The symbolism of abstract truths helps us dive deep into the meaning of symbols, transcending even the awareness of them. So, the issue should not be the idol, but the idea of divinity that is conceptualised behind the idols.

Form and Formlessness of God

If God created the universe as well as such a complex system of life, including humans, is it possible to do so without an imaginative mind and intelligence? The formless God does it by transforming himself into a Cosmic Person, with super intelligence and power of action (Sankalpa Shakti and Kriya Shakti). The confusion about the form and formlessness of God is created because of ignorance about the truth of God and the process of creation. The scriptures state that God created man in his image, which gives us the hint that God has a form like man.

"I have created all the worlds. Let me now create a Protector for this. With this purpose, he created a Purusha (Cosmic Person) from his own being." *(Aitareya Upanishad, 1:1:3)*

This idea of God appearing as a Cosmic Person has been adapted in Christianity and Islam too, with slight variation. It is said that Adam, the first man, was created in the image of God, and the Almighty asked the angels to worship him.

"When your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So, when I have proportioned him and breathed into him of My soul, then fall down to him in prostration.' So, the angels prostrated – all of them entirely. Except for Iblees, he was arrogant and became among the disbelievers." *(Koran: 38:71-74).*

From this Koranic verse, it is very clear that the formless and unseen God made himself known through a human form. So, the argument of Islam that God cannot have a form is incorrect.

There is a saying in Hinduism that *'Guru Sakshat Parabrahm'* (Guru is verily God). God or Parabrahm can manifest only in the form of a Guru in the human world. The Bible echoes this truth when Jesus Christ said, "I am the Way, the Truth, and the Life."*(John 14:6)*

All religions have misinterpreted the original concept of creation. If Abrahamic religions compel man to believe in an unseen God and the revelation of an angel, Hinduism evolved the worship of the Trimurti gods, equating them with Brahman.

Both these versions are contradictory to the revelations in scriptures that point to a Cosmic Intelligence in the form of a Cosmic Person (Purusha). Every religion tries to appropriate this Cosmic Intelligence. Seekers should learn the truth of God by sitting at the feet of an enlightened Guru, who can explain the riddles of life and God.

Parabrahm and Trimurti

Hindus generally ignore the difference between Parabrahm (the Supreme) and Trimurti, which may be because of the long ages of cultural conditioning. The Puranas have equated the Trimurti with Brahman. The beliefs, culture, and customs of Hindus rest upon the Trimurti tradition. Such cultural conditioning over long ages is very difficult to change. Nobody should compel it on the believers. That is not the purpose. The purpose is only to generate awareness about the higher goal of Sanatana Dharma that every man should aspire to.

A spiritual culture worn out by time cannot nourish virtue and lead to ultimate spiritual realization. The Trimurti gods were the spiritual authorities of different ages. Their roles were in the Treta and Dwapara yugas. In those ages, the spiritual experience could be channelled only through them. However, they are succeeded by Trikala Jnani Gurus in Kaliyuga.

Moksha or Mukthi (Liberation)

One may ask, is it not possible to get *punya* (virtue) through the worship of devatas? Devata worship is not suitable for Mukthi (liberation) in Kaliyuga, nor is it the goal of Sanatana Dharma. Devata worship helps one to attain enjoyment in heaven, but it cannot provide Mukthi. The same is the status of Abrahamic religions because their aim is also heaven. The *jnana bhumikas* (astral planes) above heaven can be actualised only through a realised Guru in Manu Parampara.

Mukthi is possible by enriching and evolving the soul with *punya* through the medium of a realised Guru. *Punya* is the virtuousness or the blessedness of the soul. If there is no *Punya*, there will be hardships, poverty, diseases, and contrary experiences in life, which no amount of worship or rituals can remedy. The deficiency of *punya* leads man to a sub-human level. It will lead to adharma and corruption in all walks of life. Evil traits will increase among people. People will have no discernment of what is right and what is wrong. The spiritual degradation seen today is the result of worship contrary to the Kaliyuga Dharma.

Summary

The chapter explores the fundamental basis of Hindu Dharma, contrasting the traditional view of the Trimurti as creators with the concept of Manu in Hindu philosophy. According to Navajyoti Sri Karunakara Guru, the Trimurti system, which gained prominence during the seventh Chatur Yuga of the current Vaivasvata Manvantara, has overshadowed the original understanding of Manu.

In Hinduism, there is often confusion between different Manus, such as the Manu of the Manvantara, the Manu of the great flood, or the Manu of the Manu Smriti (a set of ancient Hindu laws). Manu here refers to the authority of the evolution of life in the solar system. Manu is the nucleus of karma and dharma and plays a central role in the creation theory of Sanatana Dharma.

Historically, Manu was regarded as the architect of the solar system, the universe of man. The concept of time and space is linked to him through the Manvantaras. The idea of Brahma being the Creator, which gained traction through the Puranas, represents a distortion in Hindu spirituality. The Puranic tradition, which is largely focused on temple rituals, priestcraft, and the worship of deities like Shiva, Vishnu, and others, deviates from the original monotheistic vision of Sanatana Dharma.

The Guru critiques the shift in Hinduism from a Manu-centric system, guided by Trikala Jnani Gurus, to one centred around the Trimurti and devata worship. The spiritual administration of Manu Parampara, which focuses on universal and timeless truths, has been sidelined in favour of Puranic traditions that emphasize ritualistic worship. This shift led to the rise of caste-based divisions and priestly monopolies, distorting the true essence of Sanatana Dharma.

While Abrahamic religions reject the idea of God having a form, the Vedic tradition acknowledges God's ability to manifest in a cosmic form, as exemplified by the concept of Purusha and Manu. Idol worship is not inherently problematic; rather, it is the symbolic meaning behind the idol that matters. The Guru emphasizes that the goal of Hindu spirituality should not be limited to ritualistic worship but should focus on higher spiritual realization, Mukthi (liberation), which can only be attained through the guidance of a realized Guru within the Manu Parampara.

In essence, the basis of Sanatana Dharma is not the Trimurti but Brahman - the Purusha or Kalpa Guru, by whose will, Manu administers the human universe through the lineage of Mahatmas. Guru calls for a return to this original understanding and highlights the importance of following the path of a Trikala Jnani Guru for spiritual evolution and Mukthi.

Notes/References

1. A Manvantara has 71 Chatur Yugas or age-quartets consisting of Satya, Treta, Dwapara, and Kaliyugas. What is running now is the 28th Chatur Yuga of the seventh Manvantara. The episodes of creation are measured in terms of the Kalpa and Manvantara. A Kalpa has 14 Manvantaras (Manu cycles) with a time span of 4,320,000,000 years, after which the created world meets with dissolution. The time of one Manu is equal to 306,720,000 years, constituting 71 Chatur Yugas.

2. The mention of the deluge is first found in the Shatapata (1:8:1:1) Brahmana of the Vedas, wherein the Fish (Matsya Avatar) cautions Manu about the impending deluge, whereupon Manu gets a boat made and escapes the flood with his progeny and Saptarshis.

The Mathematical Basis of Creation

Section 2:2

From where and how did the universe and life originate? This is the discussion in all Upanishads. The rishis were able to connect to the Universal Truth during their meditations. So far, modern science has not been able to negate their revelations. Physicists mention that 'sometimes a particle is a 'Wave' and at some other times it is a 'Particle'. Indian Rishis teach that the mind is made of waves (Vrittis) and these mind waves become the objects (Manomatram jagata, Manah kalpitam jagata). The 'waves' described by quantum physics could be the same as the Vrittis in the mind. Schrodinger's wave function is the heart of quantum physics.

'Schrodinger's equation represents a physical system, and this physical system always consists of an 'observing system' (Drashta in Vedanta) and the 'observed' system (Drishya in Vedanta). The observed system is a wave function, and this wave function is the wave component of the wave/matter duality as postulated by de Broglie. Wave function collapses only in the presence of an observing system and becomes a particle. If there is no observer, the particle will remain as a wave (double-slit experiment). Vedanta also says that it is the Drashta (observing system in QP) that makes this Srishti/Drishya (observed system in QP) appear or exist. This is the common ground between quantum physics and Vedanta.' (https://scienceandnonduality.com/)

The Upanishads reveal that in the beginning, nothing existed:

"This was but non-existence in the beginning. That became existence. That became ready to be manifest". (Chandogya Upanishad 3.15.1).

"In the beginning, all this was but non-existence. From that sprang existence". (Taitiriya Upanishad 2.7)

The creation began from this state of non-existence or nonduality, a state comparable to 0 (Zero). One can add any number of zeros to (0), but there will be nothing except a (0) because zero is a neutral number. If we take (0) as non-dual Truth (Nirguna Brahman, God without any form and attributes), then from where and how did the universe come into existence? There cannot be existence from non-existence or being from non-being.

The neutral power (0) cannot produce anything without having an element of duality in it. Although God (Nirguna Brahman) is neutral and formless, it has in it the positive, negative, and neutral poles that produce the molecules of the three Gunas (modes or qualities), viz. Sattva, Rajas, and Tamas. They can be related to Jnana Shakti, Sankalpa Shakti, and Kriya Shakti existing in Brahman immanently. Science says that the atom is the basic element from which the universe evolved. The atom has in its nucleus three components: electron, proton, and neutron. The sattva, rajas, and tamas in Indian spirituality could be the mystical names for the nuclei of an atom.

The science of creation mentioned in the Bhagavata Purana may be useful to understand the process of creation. The rishis did not believe that God was a magician who created the world with a magic wand; they tried to discover the truth to the extent of man's power of intuition and reason allowed through a life of asceticism, awe, and love of God. Those seeking to unravel the mystery of creation are expected to have such refinement and a level of intuition to grasp the truth.

According to Bhagavata Purana (B.P., 2:5), Prakriti (material nature in its germinal state) is constituted of three elements, viz. Kala (Time), Karma (action), and Swabhava (innate nature). Time disturbs the equilibrium of Gunas (sattva, rajas, and tamas). From the aspect of Karma, an entity called Mahat, in the form of intelligence, is produced. Mahat is dominated by sattva and rajas. From Mahat manifests the next evolute dominated by tamas with three predominant qualities – Dravya (substance), Kriya (action), as well as Buddhi (intelligence). It forms the Ego principle, Ahamkara.

Ahamkara has three modes – sattvic, rajasic, and tamasic. Sattvic is Jnana-oriented, rajasic action-oriented, and tamasic Dravya (substance) oriented. From the tamasic ahankara, five gross elements are produced (ether, air, fire, water, and earth – Akash, Vayu, Agni, Jal, and Prithvi). From the sattvic ahamkara, guardian deities (the sun and moon, deities of sense organs, and organs of action) and from rajasic ahamkara, ten senses (Indriyas), five senses of perception, five organs of action, the faculties of intellect and prana (life breath) are produced.

Bhagavata states further that these disassociated energies, elements, and faculties were combined to form a Cosmic Egg through the ideation of Brahman. The egg floats in the primal waters for a thousand years. Then God enters this Cosmic Egg and manifests himself as the Cosmic Purusha. Therefore, the Upanishadic verse:

"He who diversifies the single seed." *(Swethashwathara Upanisad 6:12).*

"That created itself by itself." *(Taitiriya Upanishad 2.7).*

"Let me manifest name and form by Myself entering in the form of this Individual Being." *(Chandogya Upanishad 6.3.2).*

The subsequent creation takes place from this First-Born Cosmic Purusha. Mathematically, the primary numbers start from 1. Number (1) has a positive and negative or a male and female aspect. When this primary number (1) gets split, it becomes two, producing the number (2). Shatapatha Brahmana, a part of the Vedas, mentions the birth of male and female thus:

"Before there was anything, there were the primeval waters. These seas were vast and deep and dark; all that was, was non-being. Over time, these waters produced a single golden egg, which floated over the waters for nine months. After nine months, the egg burst open, and there was Prajapati standing in its shell. Prajapati was neither male nor female, but an all-powerful combination of both. He rested there on the golden shell for almost a year without speaking or moving…

"Prajapati was lonely, and he desired a mate in this vast emptiness. He divided himself into two beings, a husband and a wife, and together they created the first gods, the elements, and mankind. By these acts of creation, time was created. Prajapati became the embodiment of time itself…" *(Shatapatha Brahmana, XIV. 4, 2)*

The Prajapati or Hiranya Garbha of the Vedas denotes Manu, the First-Born Purusha, equated here with the primary number (1). When it gets split into two – male and female, we have the numbers (1) and (2). From the union of (1) and (2) (the first family), the child of the second family is born; that is, number (3). The number (3) has male and female counterparts like the number (1); it produces the number (4) when it splits itself into male and female. From the male and female parts of (4), the third family (5) is produced, which is the parent of the next. Thus, it goes on to produce the primary numbers up to (9). These primary numbers could be related to the evolutionary biospheres of the Cosmic Purusha, the manifest God Personality.

I.K. Taimini writes that the evolution of all numbers from the number one is an interesting mathematical problem:

"There are only nine fundamental numbers, 1-9 and their derivatives, flanked by two intriguing mathematical entities, 0 (zero) and ∞ infinity, which are not numbers. These eleven mathematical entities, which seem to have a specific identity of their own, are, therefore, not only the basic realities of mathematics but must somehow represent the basic realities of existence and their relations to one another…

"The zero contains within itself potentially all mathematical quantities and relationships that can possibly be imagined, each + quantity being balanced by its exact opposite quantity. It is not, therefore, a symbol of nothing but everything present, in a harmonized and balanced state. It is a symbol of 'No-thing' for it does not contain any quantity as such, yet all quantities are present in it potentially and can be drawn from it as the need arises. The zero is thus a natural symbol of the Absolute. A careful investigation of its properties may enrich our concept of this Reality.

"Let us now descend from the realm of 'No-Number' or Zero into the realm of numbers. Here obviously 1 is the starting point, for all numbers are made up by the successive addition of 1 as below:

1, 1+1=2, 2+1=3, 3+1=4, 4+1=5, 5+1=6, 6+1=7, 7+1=8, 8+1=9, etc.

"We see thus that one is the fundamental number, the father of all other numbers, all of which can be derived from the proliferation of one. And since one, unlike zero, is also in the realm of manifestation, it must represent that level of Reality, which is the very basis of manifestation, that Principle in which is rooted the tendency or the power to manifest…"*(Man, God, and the Universe, I.K. Taimini, P 234-235)*

Taimini further mentions the primary differentiation of the One Reality into the Purusha-Prakriti (he uses the words Siva-Sakti) Tattva:

"The symbolization of the Siva-Sakti Tattva by a bi-focal ellipsoid also presupposes the presence of another tattva corresponding to a sphere, for an ellipsoid can form only the separation of the centre of a sphere into two separate foci of an ellipsoid. As an ellipsoid presupposes the existence of a sphere from which it is derived, as 'two' presupposes the existence of 'one' from which it is derived, so a bipolar dual Siva-Sakti tattva or + and – Principle pre-supposes the existence of a non-polar unitary Tattva or Principle from which it is derived… So, when we talk of the One, we do not refer to the Absolute but to this aspect or level of Reality which comes between the Absolute represented by Zero and the Siva Sakti Tattva or the Father-Mother Principle represented by 2…"

We can conclude from this that neutral Zero (0) has a dual status, and it can transform itself into a binary, into a qualitative and quantitative entity. Zero on its own has no meaning except when it is kinetic. So, Indian spirituality defined God both as Arupi and Sarupi, or Saguna and Nirguna, i.e., with and without form, with attributes and without attributes, at the same time. This is corroborated by the

Upanishads and Navajyoti Sri Karunakara Guru when they spoke of God (Brahman) in terms of manifest and unmanifest:

"Brahman has but two forms, gross and subtle, mortal and immortal, limited and unlimited, and defined and undefined." *(Brihadaranyaka Upanishad, 2:3:1)*

After nine scales of supramental evolution, all life forms merge into the neutral Zero (0), ending a cosmic cycle. That gives the meaning of number 10 (1+0), the merger of the manifest Purusha (1) into the unmanifest or non-dual Parabrahm (0). This process is repeated ad infinitum. The successive episodes of creation are measured in terms of Manvantaras after the name of Manu, the nucleus of karma and dharma.

Manu presides over the cycles of the spiritual evolution of mankind, defining dharma and karma through the medium of a lineage of Mahatmas (Manu Parampara) who have already completed the evolution by transcending the supra-terrestrial realms of the Absolute. Defining the role and character of such Mahatmas, Karunakara Guru said:

"This subject is elucidated by Guru, who gives the knowledge of the realms in this solar system as well as the complexities of all spiritual planes, including those relating to the human and celestial worlds and that of the Supreme Being."*(Liberating Dharma, 2001, P,1003)*.

Such Mahatmas appear age after age by the Will of Brahman, forming part of the Manu Parampara. The Guru mentions that without the guidance of such gurus, one cannot traverse the subtle realms of the Absolute:

"There are various Akhantams (indivisible realms) from a grain of sand to the Absolute. What is the way to go into these Akhantams? Guru is the way. Otherwise, one can only stand stunned, reaching one such Akhantams. The importance of the Guru lies here. This Guru should be the one who has transcended all these Akhantams. It is not enough that he experienced and understood that 'Infinite Eternity' but should be the 'authority' of a path of action for accomplishing and realizing it."*(Ibid, p. 74)*

This is, in short, the cosmological structure of Indian spirituality and the science of spiritual evolution called Sanatana Dharma.

Summary

The chapter draws deep connections between the ancient teachings of Vedanta, as found in the Upanishads, and modern quantum physics, particularly the concepts of

wave-particle duality and the observer effect. Let's break down the key ideas and parallels between these spiritual and scientific perspectives:

1. Origins of the Universe: In both Vedanta and modern physics, there is an acknowledgment of the universe's origin from an unmanifest, formless state.

Vedanta speaks of non-existence becoming existence (as described in the Chandogya and Taittiriya Upanishads). This parallels quantum theories, where the universe may have emerged from a quantum vacuum state (akin to nothingness).

The concept of Brahman in Vedanta aligns with the idea of a neutral, formless origin, much like zero in mathematics or the quantum vacuum.

2. Mind and Matter Waves: Vedantic thought suggests that the mind is made of waves, or *Vrittis*, which correspond to different states of consciousness. This is compared to quantum physics, where particles can behave as waves or particles, depending on whether there is an observer.

The wave function in quantum mechanics collapses into a particle only in the presence of an observer. In Vedanta, this is echoed by the idea that consciousness (Drashta or Atman) makes the world (Jagat or Maya) appear or exist.

3. Observer and Observed: In quantum physics, the observer (scientist or measuring device) plays a critical role in determining the state of a quantum system. Without observation, the system remains in a superposition of states (wave function). Similarly, in Vedanta, the world (Maya) is dependent on the observer (Drashta or Atman). Without consciousness, the world has no reality or existence. The observer creates the duality between the observed and the observer.

4. Creation and Duality: The Taittiriya Upanishad states that creation arose from non-existence (akin to 0). The shift from zero to one reflects the birth of duality, much like the transition from undifferentiated unity (Brahman) to the manifest world of diversity.

The Bhagavata Purana expands on this by explaining the creation process through the interaction of the three gunas—sattva, rajas, and tamas—closely paralleling the subatomic structure in physics (protons, electrons, and neutrons).

5. Quantum and Spiritual Numbers: The metaphor of numbers starting from 1 and leading to 9 is tied to the cosmic evolution in both Vedanta and mathematics. Zero (0) and infinity (∞) are seen as complementary to the evolution of numbers, with zero representing the unmanifest Brahman and infinity representing the infinite potential of creation.

I.K. Taimini's view that zero contains all possibilities is similar to modern physics' view of the quantum vacuum as a state in which all potential realities coexist until observed.

6. Cyclic Nature of Creation: The Manvantara cycles of creation, preservation, and dissolution in Hindu cosmology resonate with the idea of cyclical universes or cosmic cycles hypothesized in modern cosmology, such as the big bounce theory or multiverse models.

After each cycle, everything merges back into the neutral zero (Brahman), much like how modern theories suggest the universe might collapse back to a singularity or return to its original state.

7. Role of the Guru in Spiritual and Cosmic Evolution: The Guru's role as described by Navajyoti Sri Karunakara Guru, is crucial in guiding individuals through the spiritual planes, much like an observer in quantum mechanics who influences the state of a system. Without a guide, one cannot transcend the layers of reality.

The lineage of Manu Parampara and the emergence of Kalanthara Gurus represent the continuity of spiritual knowledge across cosmic cycles, ensuring the transmission of Dharma and of knowledge of the ultimate reality (Brahman).

Conclusion:

The chapter intertwines ancient Vedantic teachings and the latest insights of quantum physics, showing how both systems attempt to answer fundamental questions about the universe's origin, the role of the observer, and the nature of existence. Both perspectives reveal a profound unity between consciousness and the physical world, suggesting that reality may be deeply intertwined with the observer's role, whether in the form of a human mind or cosmic consciousness.

Astral Dimensions or Jnana Bhumikas

Section 2:3

Navajyoti Sri Karunakara Guru's revelations regarding the 7,444 visions provide a rigorous, mathematical framework for spiritual evolution. By consolidating the theoretical cosmology of the astral dimensions with the practical warnings about karmic obstacles, we can understand this process as both a "map" of the universe and a "metric" for a soul's progress.

The Mathematics of Spiritual Stages: In the cosmology revealed by the Guru, the universe is not static but a series of 14 biospheres, or Lokas (such as Bhu Mandala, Pitru Mandala, and Swarga Loka), that souls must traverse to reach the Absolute White Light (Brahm-Prakasham).

The Evolutionary Unit: An aspirant attains one distinct spiritual stage (or avastha) only after completing 7,444 visions (darshans).

The Timeframe: For an individual with a healthy body and sufficient merit (punya), completing just one of these stages requires approximately 18 ½ years of relentless, consistent striving.

The Scale of Completion: To reach a highly elevated plane near the Supreme, an aspirant must complete a total of 70,748 visions.

Navigating the Astral Minefield: While the theory suggests a linear ascent, the practical reality is fraught with spiritual "traps" that can lead to stagnation for many lifetimes.

The First Milestone (Vetala Nagaram): Completing the first stage of 7,444 visions only brings a seeker to the realm of unholy spirits, known as Vetala Nagaram. This is a "perplexing stage" where the soul is highly vulnerable to error.

The Risk of Stagnation: If a seeker makes a mistake at this level—whether following the path of knowledge (jnana), action (karma), or devotion (bhakti)—they may remain stuck in this unholy realm birth after birth without further progress.

The Nature of Visions: Visions begin with elementals and progress through evil spirits to apparitions of mystics like Yogis or Jnanis. These manifestations correspond to the specific evolutionary status of the devotee's soul.

The Obstacles: Pitru Dosha and Karma Dosha

The primary reasons a soul fails to complete these visions or becomes stuck in lower realms are ancestral and karmic "debts."

Ancestral Weight (Pitru Dosha): When ancestors are stuck in lower spiritual realms and cannot evolve to higher astral dimensions (jnana bhumikas), it creates Pitru Dosha for their descendants. This manifests as a lack of spiritual progress, illness, or family misfortune.

The Resistance of the Devas: As a soul attempts to transcend the celestial or deva planes, the entities inhabiting those realms may offer resistance or "tests" to prevent the seeker from moving toward the higher Rishi or Brahma realms.

The Necessity of a Realized Guru: Because bookish knowledge cannot prepare a seeker for the specific "distortions" or false signals received from spiritual powers, a realized Guru is required to act as a "witnessing authority" (Karma-Dharma-Sakshi).

The Path to Mukthi: The 7,444 visions represent a "cleansing of the soul" through which a person acts according to their basic instincts (vasana) and gradually refines them. The ultimate goal is to evolve through these biospheres until the soul merges with the Absolute. Without the intercession of a Guru to clear Pitru Dosha and guide the seeker through the astral process, the Guru warned that humanity could not even guess the "plight" or stagnation that awaits the soul.

Lokas or Mandalas

We have seen that the difference between the cosmogenesis of Puranic Hinduism and Sanatana Dharma is that while the former is founded on the concept of Trimurti as taught by the Puranas, the latter is a Manu-centric and Guru-centric spiritual system. This has a lot of significance concerning the rituals and the social order they have produced. Here, we shall elaborate a little more on Manu because human life is closely related to Manu, the nucleus of karma and dharma.

Rig Veda acknowledges Manu as the progenitor of mankind and refers to him as 'Father Manu' *(Verses 1:80:16, 1:124.2, 11:33-16).*

Also read the following section dealing with death in Chandogya Upanishad, which refers to the world as Manu's creation:

"He (the soul of the dead person) proceeds from the sun to the moon, from the moon to lightning. Some superhuman being coming from the world of Hiranyagarbha leads those who arrive there to Brahman. This is the path of the gods; this is the path to Brahman. Those who attain by proceeding along this path do not return to this cycle of birth and death, to this creation of Manu." *(Chandogya Upanishad 4.15.5).*

According to Vedic scriptures, the Purusha Prajapati began the process of creation by creating a golden Egg (Brahmanda). Brahmanda has 14 biospheres, seven nether, and seven upper regions inhabited by different types of souls. *(Bhagavata Purana,3:5)*

Rishis called these astral biospheres Mandalas/Lokas that have different time dimensions and degrees of Ananda, divine bliss. Sri Karunakara Guru referred to them as avasthas (spiritual stages). Esoteric sects such as the Theosophical Society explain these levels of the Absolute in terms of the Physical plane, Astral plane, Mental plane, Buddhic plane, Atmic plane, Anupadaka plane, Adi plane, and Shiv and Shakti. *(The Solar System, Arthur E. Powell, P,21-22).*

Like a spider that creates a web around it, sitting in the centre, and withdraws it in the end, Paramatma, the Supreme Soul, creates and withdraws such webbed multiverses around him. Nobody can say when creation started and when it will end, as it is a beginningless and endless process. That perhaps explains the vastness and infinity of this universe.

Parabrahman (the Absolute) is 'Shubra Jyotis' – 'White Light', says Mundaka Upanishad. An example of the prism is given by Taimini:

"When passed through a prism, the Pure White Light gets dispersed to form a spectrum of different colours and frequencies. What has happened is that the beam of white light has been dispersed or differentiated by the prism, and all the vibrations, visible and invisible, have been separated from each other, according to their wavelengths, forming a continuous spectrum. By putting another inverted prism in the path of the emergent rays, it is possible to recombine or integrate them again into the original beam of white light. So, the whole process is reversible."*(Man, God, and The Universe, I.K. Taimini, P, 5-6).*

The Absolute self-manifests and disperses into various astral biospheres with the potential to remain unaffected by what is created. One must evolve through these astral biospheres one by one to merge with the Absolute. Only then, there is Mukthi. The following are the various Lokas beginning from the human world:

Bhu Mandala > Pitru Mandala > Bhuvar Loka > Swarga Loka (Heaven) > Parashakti Mandala > Rishi Loka > Eshwara Mandala > Daiva Mandala > Brahm Mandala > Parabrahm Mandala.

There could be some variations in the descriptions of these Lokas by different sects. For example, according to Bhagavata Purana, the Lokas are Parabrahm Loka, Brahma Loka, Tapo Loka, Janar Loka, Mahar Loka, Swarga Loka, Bhuvar Loka, and Bhu Loka. The abode of human beings is Bhu Loka, which is perceptible through the sense organs, mind, and intellect. When the soul (Sukshma Sharira) departs from the body, it reaches various atmospheres or mandalas in the Brahmanda according to its

karma and evolution of consciousness. Gross souls with sinful actions remain in the earth's atmosphere as earth spirits. Lighter souls with some virtues are transported to Pitru Loka. Those who are yet more radiant attain Bhuvar Loka and then Swarga Loka to reap the result of their virtuous actions.

Swarga or Heaven is a place of super-sensuous enjoyment, inhabited by devatas and other angelic beings. The Hindu heaven is presided over by Indra. It is also the plane of the Trimurti. Similarly, there can be different entities in the Christian and Muslim heavens. Millions of souls under different gurus and prophets form separate soul clusters with an ecosystem of their own.

The view of Judaism, Christianity, and Islam is that God sits in heaven and delivers judgment on souls. A man cannot attain Mukthi in heaven because it is a world for the enjoyment of karma, and there is an end to it. Many people mistakenly think that their destination is heaven. But "Greater than the earth, greater than the sky, greater than heaven, greater than all these worlds is Brahman", declares Chandogya Upanishad *(3:9:28:7).*

While speaking about these spiritual realms, Navajyoti Sri Karunakara Guru said:

"There is a reality in this nature that could show you the spiritual planes beginning from the plane of the evil spirits… And then there is ascension to the celestial, deva plane. From there, you go to the Rishis. From there you ascend to the plane of 'Arupa Swarupi' (formless form) – and you are shown how it is and how it is not…"*(Liberating Dharma, P, 100).*

Guru said further:

''There are spiritual stages in the path of God-realization. An aspirant attains one spiritual stage when he goes through 7444 darshans (visions). If an individual with a healthy body and punya strives relentlessly and consistently, it would take 18 ½ years to complete this one stage. Even such completion would take an aspirant only to the perplexing stage of 'Vetala Nagaram' – the realm of unholy spirits. If a mistake is made at this level, one would stagnate in this stage, birth after birth, without any progress. An aspirant could fall into such error whichever path he takes – be it jnana, karma, or bhakti.

"It is one among millions and millions of tyagis (renouncers) who become capable of getting such an awareness. Many souls come here and depart in a variety of ways. In all this, there would be some truth also. The truth lies in the discernment of right and wrong, in the perspective of dharma. A person who completes 70748 visions of this kind will evolve to a highly elevated plane, moving closer to the Supreme. Until and unless humanity realizes the value of this great and inexplicable astral process, no one can even guess what the plight would be.'' *(Liberating Dharma, P. 10)*

The transcendental experience begins from the seventh spiritual heaven, identifiable with the Rishi Loka. There are no physical limitations in this sphere because the souls can exist here as pure radiance. Navajyoti Sri Karunakara Guru said that there are millions of evolved souls in Brahmanda. Sri Krishna was such a Mahatma who had transcended the seventh spiritual plane and attained the status of Ishwara. He was an incarnation from the eighth spiritual sky. It has been revealed that four such evolved souls descend to the earth during a yuga by the Will of God for the spiritual evolution of humanity. A fifth Mahatma comes during the sandhi period when a Yuga ends and another one starts.*(Sampoorna Guruvani, P,118).* An example is Sri Krishna, who came in between Dwapara and Kaliyuga. Manu Parampara is constituted by the lineage of such Mahatmas and sages.

Final Judgement

Judaism, Christianity, and Islam are heaven-centric religions promising enjoyment in heaven. The final Judgement by God is related to the theory of karma, but it is not acknowledged in the dogma of the Abrahamic religions. You reap the result of your karma according to the merit of your actions. Wicked actions (Papa) land the souls in hellish regions. Through virtuous actions (Punya Karma), the soul goes to enjoy the pleasures of heaven. When such Punya is exhausted, it will be reborn on the earth plane to resume its journey of evolution all over again, asserts the Bhagavad Gita:

"When they have enjoyed the vast pleasures of heaven, the stock of their merits (Punya) being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world." *(Bhagavad Gita: 9:21)*

It is a vicious cycle of births and deaths driven by Vasana or Kama. When the souls overcome Kama, through discrimination and detachment, as well as the awareness of Dharma, they become qualified to transcend the bonds of karma (Karma Mandala). Therefore, one must transcend even the desire for heaven to reach the abode of Brahman. That is possible only through the guidance of a Trikala Jnani Guru who reveals the path of dharma for neutralizing the vicious cycle of karma.

Therefore, the goal of man is not heaven, a promise made by Christianity and Islam. One must transcend heaven too, forsaking the desire for pleasures to reach the presence of the Supreme Purusha. 'The face of Truth is hidden by a golden disk', says the Ishavasya Upanishad. One must lift this golden lid to see the truth of God. Only the sage who achieves this transcendence can inhabit the blissful Rishi Loka above heaven, and other higher regions beyond to reach Brahman.

The Order of Gurus

One must acquire increased soul potency (Atma-shakti) by acquiring more knowledge, wisdom, and experience through a realized Guru. The soul evolves in phases from its crude nature and acquires higher soul luminance (Atma-prakasham). One must cultivate the qualities of truthfulness, knowledge, wisdom, compassion, endurance, dispassion, detachment, and so on to attain soul luminance.

Such evolved souls will possess more brilliance, cerebral strength, and spiritual acumen. These meritorious souls who acquire the qualities of omnipotence and omniscience influence the less evolved and lead them. When these meritorious souls acquire yet more spiritual brilliance, they become capable of influencing even the planetary bodies, stars, and galaxies through their spiritual discipline, abstraction, and self-surrender (tapas, yoga, and devotion). Such Guru-souls are born from time to time to lead mankind.

Life, from its rudimentary stage, undergoes evolution through myriad manifestations. This process of life-evolution finally reaches the status of man, whose uniqueness is that he can act with discrimination and wisdom. He fulfils his desires and passions (Ashta Ragas) through righteous karma and dharma, and converts the passions into Ashta Aishwarya, states Swami Navananma Jnana Thapaswi, quoting Navajyoti Sri Karunakara Guru. The following are the Ashta Aishwaryas:

1. Dhanam – Cash and Gold

2. Dhanyam – Paddy, Grains (food)

3. Santhanam – Children

4. Jaya – Victory (success in life)

5. Dhairya – Courage (Determination and single-minded focus to achieve success)

6. Ayudha Bala – Weaponry (intelligence and ability to make wealth)

7. Rajyam – Kingdom (property)

8. Vahanam – Vehicles

After attaining the Ashta Aishwarya, a man reaches the stage of a deva (Trimurti), the authority of Ashta Aishwarya. When all dharmas are fulfilled, he transcends the field of karma and dharma and reaches the status of a Rishi with Ashta Siddhis. The following is the list of Ashta Siddhis:

1. Anima- becoming very minute like an atom

2. Laghima – becoming very light in weight like cotton

3. Mahima – becoming large like a mountain or an ocean.

4. Prapti – touching a faraway object with one's hand.

5. Prakamya – the power to behave according to one's desire.

6. Vasishatva – controlling all beings and things in the world.

7. Ishitva – Controlling births and deaths of beings and things.

8. Vasishta – the power of making all beings and things behave according to one's will.

To attain Ashta Siddhis, one must bring the five elements (earth, water, fire, air, and space) under control through intense practice.

The primary status of a Guru begins from the stage of Rishi. Arsha Bharata Samskara (Rishi culture of Bharat) is the learning process of acquiring the right knowledge of karma and dharma from such a Guru who has attained the status of a Rishi. Sanatana Dharma is a spiritual culture that transforms or evolves the soul through various spiritual stages, such as Deva, Rishi, Sannyasi, Jnani, and Bhakta.

When man reaches the deva-stage, he or she will be the possessor of Ashta Aishwaryas. Evolving from the deva stage when he acquires Ashta Siddhis, he becomes a Rishi. The next stage is the Sannyasi. He is the one who is the authority of the Ashta Gunas. Ashta Gunas are the eight virtues that need to be practiced for attaining freedom from the cycle of birth and death. The Ashta Gunas are compassion, forbearance, non-censuring (not finding fault with others), purity, wakefulness (not being lethargic), auspiciousness, generosity (not being miserly), and non-attachment.

Evolving further, the soul attains the stage of a Jnani. Jnani means one who has perfected all the above stages. Next is the stage of Bhakta. A Bhakta is the embodiment of Jnana and divine love. A Bhakta attains liberation (Mukthi) and becomes a Muktha, the liberated one.

At the end of a Kalpa, all Manus and their Parampara merge with Brahman, the Kalpa Guru, and the Kalpa Guru merges with Parabrahm - the Supreme Light. A Manu structures the scheme of evolution in a Manvantara. He is vested with the

power to evaluate the past, present, and future of human evolution down the yuga cycles.

Four Gurus plus a transitional Guru (Sandhi Guru) come in a Yuga. They help mankind advance in spiritual evolution. Other Mahatmas, Siddhas, and Prophets appear for shorter intervals such as 5000, 3000, 2000, 1500, etc. Spiritual guidance is channelled through the chain of these masters, according to the needs of the spiritual evolution of different civilizations at various intervals of time.

Humanity is uplifted to higher spiritual stages depending upon the type of spiritual guidance they follow under any one of the above categories of Gurus. This is, in short, the description of the Lokas and the order of Gurus found in the revelations of Navajyoti Sri Karunakara Guru, which is corroborated by the wisdom tradition of India as well.

Vetala Nagaram – The City of Spiritual Traps

Navajyoti Sri Karunakara Guru said that "it is indeed difficult to get the knowledge about these spiritual realms. Only Kalanthara gurus who are born to guide a yuga fully understand this knowledge. Other gurus do get knowledge, but not in all its aspects. Even if a guru can see the world from its creation and has the genius to utilize that perception, it would still be difficult to actualize the process within a single lifespan. All factors may not be favourable for actualizing. What then is to be done? One stops there! The stages after the Vetala Nagaram (realm of deviated spirits) are better. In other words, one is evolving toward the Deva stage. It will start appearing very attractive from here. Access to the Trimurti stage becomes easier. The ease that comes now is a relief from the earlier difficulties.

"Needless to say, the term Vetala Nagaram itself indicates intense hardships. By the time we go through this region, much agony and numerous dark truths will have to be experienced. Human beings and even animals around us are instruments for this, appointed by God, like stones and thorns that trouble our steps. There is only one difference between the aspirant and those who hinder him. The motive of the former is good – he seeks to be good in thought and action.

"In his contemporaries, the aspirant will experience all the powers and qualities of the demons. Their attitude towards him will be like that of Hiranyakashyapa. They would want to make him comply with their wishes. Indescribable is the struggle to overcome this opposition. After this, the experience of the deva stage would be a relief. You may even attain the glory of the Trimurti. The followers will also have such experiences from him."

It is not surprising that they become arrogant out of a sense of omnipotence, Guru said:

"They would not know that this is a state of evolution, bringing the qualities of Swarga Loka into experience, to be completed and left behind. The community that is impressed by them also wouldn't know this. No one is to be blamed for this confusion that sets in at the Deva phase of one's spiritual evolution. It is a state where such experiences are bound to be. Look at the description of 'Kailasa' in the Puranas. What pomp and folly! If you read the Shiva Puranam, it will be clear to you. It is the same case with Vishnu Puranam. In it, Vishnu is presented as the supreme power. Considering experience, one realizes that these various Puranas contain just a fraction of the experience.

"It is proclaimed in the Puranas themselves that one arrives at the fulfilment of spiritual experience only through many successive lifespans. Thus, a soul that has led a life of purity one lifetime after the other reaches certain realms of punya and stays there. We have heard of stars like 'Shukra', 'Arundhati', and others. There are many such stars, big and small. Some are many times bigger than the Earth. Some are many times smaller. It might not be possible to gain subtle knowledge of them individually...

"There are Mandalas of constellations – beyond the nine planetary fields, including the earth … There is a stage higher, for receiving the knowledge about the mandalas of stars. Only from such a stage can these be known. In the initial phase of the Trimurti stage, levels up to the Ishwara stage come within the perceptive and experiential range of the evolute. Do you think it is possible to experience and express all this or even to pursue the course of action necessary to complete one of these stages?" Guru asks.

"If these realities themselves are so complex and difficult to perceive, how much more difficult will it be to overcome and transcend these antagonistic forces and their misinformation? When the evolute begins to cross these stages, people who had found him to be good and respected him until then turn hostile. Even those who might have sung his praises till then view him with contempt and heap calumny upon him. All these people would intimidate and torture him in every possible manner. The evolute's image gets tarnished. People will not get to see the real man. When you read history, you will see how such seekers are brutally misrepresented and persecuted." *(A Dialogue on the Human Prospect, P.89-92).*

One of the greatest contributions of Navajyoti Sri Karunakara Guru is his revelation about the stages of spiritual evolution and the challenges the seekers come across on the path of God-realization. The sad truth is that there is hardly any awareness among the spiritual community on this important topic. Countless souls are thus stagnating in the astral spheres, unable to complete their journey to liberation.

Summary

The chapter presents a detailed comparison between "Puranic Hinduism" and "Sanatana Dharma", specifically addressing their differences in cosmogenesis (theories of the origin of the universe) and spiritual evolution. Here's a breakdown of the key points:

1. Cosmogenesis of Puranic Hinduism vs. Sanatana Dharma: Puranic Hinduism is rooted in the Trimurti concept (Brahma, Vishnu, Shiva), who govern the creation, preservation, and destruction of the universe. These ideas are prominent in the Puranas, which depict a hierarchical cosmos with various realms or Lokas.

Sanatana Dharma, on the other hand, emphasizes a Manu-centric and Guru-centric approach. In this view, Manu, the progenitor of mankind as mentioned in the Rig Veda, plays a central role in creation and the social order. Manu is considered the projection of cosmic Purusha, distinct from the Trimurti.

2. Cosmic Hierarchy: The cosmos in Puranic Hinduism is divided into multiple planes, or Lokas, such as the Bhuloka (earth), Swargaloka (heaven), and higher spiritual realms like Brahmloka and Parabrahm Loka. These realms are inhabited by different beings, from earthly spirits to gods, and souls ascend these realms based on karma and spiritual progress.

In Sanatana Dharma, this cosmic structure is also present, but with a stronger focus on spiritual evolution under the guidance of Gurus. There is an emphasis on progressing through spiritual stages like Deva (divine being), Rishi (sage), Jnani, Bhaktha, and Muktha for liberation.

3. The Role of Manu and the Guru in Sanatana Dharma: Manu, the human archetype, is central to cosmology in Sanatana Dharma. The spiritual journey in this system revolves around the Guru-shishya (teacher-student) tradition. Spiritual evolution is seen as a journey through higher planes of existence, starting from the human realm (Bhuloka) to the ultimate non-dual Brahman (Parabrahman).

An embodiment of Parabrahm, such as Navajyoti Sri Karunakara Guru is considered the spiritual guide for humanity across yuga cycles. This Guru is believed to possess knowledge of the cosmos and spiritual evolution, guiding souls to liberation.

4. Stages of Spiritual Evolution: Both systems recognize that the soul progresses through stages. In Puranic Hinduism, the focus is on reaching heaven (Swarga) through good karma, but ultimate liberation lies beyond this. - Sanatana Dharma presents a more intricate model of spiritual progression through Lokas and spiritual

stages. For instance, one evolves from the Deva stage (possessing material wealth or Ashta Aishwaryas) to the Rishi stage (where one possesses Ashta Siddhis—supernatural powers). After this, the soul advances to the Jnani (knowledge) and Bhakta (devotion) stages, eventually attaining liberation (Mukthi).

5. The Role of Karma and Liberation: Both traditions acknowledge the role of karma (action) in determining the soul's journey through the various Lokas. In Puranic Hinduism, karma determines whether a soul is reborn in heaven or hell, where it enjoys or suffers the fruits of its actions.

However, Sanatana Dharma stresses that heaven is not the goal; true liberation lies in transcending all the spiritual realms and merging with the Absolute Truth, Brahman. The goal is to overcome the desire for worldly or heavenly pleasures and attain a state of non-dual realization with the Divine.

6. Different Heavens and Their Significance: Puranic Hinduism sees heaven (Swarga) as a place of enjoyment for souls who have accrued good karma, but it's not the end of the soul's journey. In Sanatana Dharma, heaven is seen as a transient stage on the path of spiritual evolution. The soul must go beyond heaven, through higher realms, to achieve ultimate realization.

7. Esoteric Knowledge and Evolution: The chapter delves into esoteric knowledge, describing the structure of the universe (Brahmanda) as a series of astral biospheres. These biospheres, or Lokas, are linked to spiritual consciousness and degrees of divine bliss (Ananda). Advanced spiritual figures, such as Rishis and Mahatmas, can navigate these realms and help others evolve.

Conclusion

The key difference between Puranic Hinduism and Sanatana Dharma is that while both systems acknowledge the cosmic hierarchy and the role of karma, Sanatana Dharma emphasizes a more structured, Guru-led path to liberation, transcending even heaven, which is seen as an intermediate goal.

Advaita Vedanta and Evolution

Section 2:4

Many gurus in India and abroad propagate the philosophy of Advaita Vedanta. It has been one of the most dominating schools of thought since the time of Sri Shankaracharya. It argues that the world is an illusion (Maya), negates all ideas of duality, and considers the Absolute Truth to be non-dual. Although Shankara's Advaita philosophy gave solace to many troubled souls, its impact on the spiritual outlook and behaviour of its adherents deserves study, especially in the backdrop of the disruptive socio-political developments and the cultural degradation of India's vast millions over the last millennium.

The millennium after Shankara saw the eclipse of the golden period of India when Buddhism flourished. Alien socio-political incursions subjugated Indian society, piercing its ancient soul and philosophical life. Advaita philosophy conflicts with the very idea of the evolution of Jeeva through the course of Manvantara-time cycles across spiritual hierarchies.

Creation has an objective purpose, viz., the evolution of all life forms to their desired perfection, which is structured by time through the rotation of the planetary system. There is no place for Maya in such a cosmic order. Guru refutes the concept of Maya, highlighting the reality in nature and the process of the soul's ascension through spiritual realms:

"There is a reality in this nature that could show you the spiritual planes beginning from the plane of the evil spirits to the plane called *Vetala Nagaram*. This plane makes you realize the nature of *Vetala*. And then there is ascension to the celestial, deva plane. From there, you go to the Rishis. From there, you ascend to the plane of formless form – and you are shown how it is and how it is not….

"What does it matter if you, somebody else, or I accept it? When we stand behind its existence, shouldn't there be a medium to show you its primordial form, the reason behind its decadence, how the decadence set in, as well as the existence in time and space of that 'Karmagati'? Then, do we have to believe it? We will experience the truth of it only when we act wit0h the conviction that there is truth in what we believe…" *(Liberating Dharma, P. 100)*

Guru said that it is difficult to correct Vedantins:

"The Sanatana law has come to mean a mixing of myths and legends of the ancient past and more recent stories up to the Bhagavad Gita. All these are put together with an eagerness to establish Advaita. Those who spout this Advaita, non-duality, are often unsympathetic to neighbours and even to their own brothers and sisters. We are talking all the time. Vedanta degenerates into pedantry. That is why correction is difficult within this path. *(A Dialogue on the Human Prospect, P.127)*

Although Shankara proclaimed the Advaita philosophy, the Mutts he established continued to practice the old rituals, disregarding Advaita philosophy. Shankara tried to reinvigorate the Vedic tradition by highlighting the lofty heights to which the mind of man can evolve. It meant a blending of tradition with high philosophy and egalitarianism. He tried to unify all pre-historic sects – Shaivism, Vaishnavism, Shaktism, etc., with the idea of Advaita Vedanta by introducing the *Panchayatan* worship.[1] Shankara amalgamated devata worship with the idea of Atman or impersonal Brahman, which helped only to cement the old tradition.

What makes Sanatana Dharma eternal is the cardinal principle of the spiritual evolution of souls through time dimensions and astral bodies. Advaita Vedanta undermines the concept of evolution by bringing in the concept of Maya. The rishis approached Brahman in its non-dual and dual status. Take, for example, the statements in Brihadaranyaka Upanishad that "Brahman has but two forms – gross and subtle, mortal and immortal, limited and unlimited, and defined and undefined."*(Brihadaranyaka Upanishad, 2:3:1)*

Shankara, too, does not contradict the Upanishads when he says that the world exists and does not exist. He accepts the existence of the world as well as the transmigration of souls. He argues that Maya can be lifted by Viveka or right discrimination. He also accepts that Viveka is achieved after many births and deaths through *vairagya* – non-attachment. Reincarnation becomes necessary for the soul to expand and refine itself from its limitations and gross consciousness. However, the concept of Maya makes the struggles of imperfect souls living within the conditioning of *pancha koshas* (the five sheaths of the soul) meaningless. There is no need for reincarnation for a thing that is conceived as an illusion. The concept of Maya has sent the wrong message to the masses.

Shankara's real message was rather misinterpreted by his followers, going against his profound thoughts on the subject. Shankara wanted to mitigate the sufferings of the human soul by the assurance that it is not a slave to the misery of birth and death and that it can soar high into transcendental joy. The concept of Maya does not have any meaning beyond this. The potency of Jeeva (soul) cannot be equated with the potency of Brahman. There is a subjective, spatial, and qualitative difference between

the individual soul and the Supreme Soul. The Jeeva is bound, whereas Brahman is not.

The slip in realizing the operational value of the time order of Manus and the role of Trikala Jnani Gurus has led Indian spirituality, as well as all other world religions, in an undesirable direction. The precepts such as *Aham Brahmasmi, Ayam Atma Brahma*, and *That Twam Asi*[2] can only be the spontaneous pronouncements of great seers regarding the ultimate reality under a spell of spiritual ecstasy. They may not necessarily mean actual oneness with Brahman, but suggest the potentiality to which the Jeeva can elevate itself. 'A Jeeva is not Brahman, but only a part of it,' Sri Karunakara Guru said.

With all its lofty philosophy, the Advaita Vedanta has produced, along with the Buddhist teachings of Ahimsa, a negative impact on the culture, religion, and politics of India. The idea of *Aham Brahmasmi* cemented the arrogance of 'Aham' (ego) among the people. It failed to develop a unitive spiritual culture, as it split the society into different sects depending upon the interpretation of Vedanta. It produced and continues to produce many 'Godmen', instead of God's men. A real 'Godman' could only be a mahatma who has absorbed virtue through the austerities of many life cycles. He will be a far-sighted seer with an awareness of Manu's time order in its past, present, and future dimensions. The idea of maya may prompt people to behave licentiously, forgetting the very dharmic purpose of human life, and there will be perplexity all around about the right karma and dharma, giving rise to corruption in morals.

India is at the summit of spiritual disunity as it stands on the pile of prehistoric traditions and customs. On the political front, India suffered foreign conquests and remained servile to invaders for a thousand years, while the scholars preached Advaita Vedanta and Ahimsa. What roused India from its long slumber and the philosophy of Maya was the pragmatic interpretation of Vedic wisdom from time to time by a long lineage of spiritual reformers, who inspired the people to arise from a state of ignorance and lethargic self-resignation to dynamic action, putting into use the inexhaustible power of the Self.

Summary

This chapter critiques the Advaita Vedanta philosophy, particularly its interpretation and social impact, while proposing an alternative spiritual perspective based on the teachings of Navajyoti Sri Karunakara Guru. Here's a summary and analysis of the key themes:

1. Advaita Philosophy and Maya: Advaita Vedanta, propagated by Adi Shankaracharya, promotes the idea of non-duality (Advaita) and regards the world as Maya (illusion). Shankara sought to unify various sects and reinvigorate the Vedic tradition. However, Advaita philosophy, particularly the concept of Maya, has been misinterpreted and has led to significant socio-cultural and spiritual problems.

2. Impact of Maya on Spiritual Evolution: The notion that the world is an illusion undermines the concept of spiritual evolution. In this view, life forms evolve through time and cosmic order, advancing through various spiritual planes. The idea of Maya, by negating the material world and its experiences, can send the wrong message to the masses, making life's struggles seem meaningless.

3. Cosmic Order and Soul's Evolution: The chapter emphasizes that creation has a purpose — the evolution of souls through time and spiritual hierarchies. In contrast, Advaita Vedanta's view of non-duality downplays this cosmic process, neglecting the importance of reincarnation and the soul's journey. The concept of Maya can thus confuse and lead to an improper understanding of karma, dharma, and moral responsibility.

4. Criticism of Vedanta Practitioners: The chapter notes that despite Shankara's high philosophy, many followers, including established Mutts, continued to engage in ritualistic practices that contradicted the non-dual message of Advaita. It also criticizes the egoistic behaviour (Aham) that arose among some Vedantis who misunderstood the deeper meaning of *Aham Brahmasmi* (I am Brahman).

5. The Role of Time and Spiritual Masters: According to Sri Karunakara Guru, a key failure of Advaita Vedanta is its disregard for the time order of Manus (cosmic lawgivers) and Trikala Jnani Gurus (spiritual masters who come in different epochs). This lapse has caused Indian spirituality to lose touch with its true cosmic and spiritual foundations. Instead of spiritual evolution, the concept of Maya leads to spiritual disunity and confusion.

6. Advaita and Cultural Decline: Advaita Vedanta, combined with Buddhist Ahimsa (non-violence), had a negative influence on Indian culture, religion, and politics. The passive attitude fostered by these philosophies contributed to India's subjugation by foreign invaders for over a thousand years. Instead of inspiring dynamic action, the philosophy of Maya led to resignation and lethargy.

7. Real Meaning of "Aham Brahmasmi": The chapter suggests that the profound statements of seers, such as "Aham Brahmasmi" (I am Brahman), were meant to convey the potential for spiritual realization, not a literal oneness with Brahman. The individual soul (Jeeva) is a part of Brahman, but not Brahman itself. The misinterpretation of this concept led to the rise of egoistic "Godmen" rather than

genuine spiritual leaders (Mahatmas) who embody virtue and wisdom accumulated over many lifetimes.

8. Need for Spiritual Reformation: While critiquing Advaita Vedanta, the chapter calls for a return to the true essence of Sanatana Dharma — the evolution of the soul through spiritual realms and time dimensions. It advocates for a deeper understanding of karma, dharma, and the cosmic order, as taught by spiritual reformers like Sri Karunakara Guru.

Summary

The chapter presents a critical evaluation of the Advaita Vedanta philosophy, particularly its concept of Maya, suggesting that it has led to spiritual, cultural, and social stagnation. Instead, the teachings of Sri Karunakara Guru advocate for a more dynamic and evolutionary understanding of the cosmos and the soul's journey.

This alternative view emphasizes the reality of the material world, the importance of reincarnation, and the need for spiritual masters to guide humanity through the complexities of time and spiritual evolution. The central argument is that spiritual teachings should align with the cosmic order and foster active engagement with life's challenges, rather than promoting withdrawal into philosophical abstraction.

Notes/References

1. The collective worship of the deities Vishnu, Shiva, Devi, Ganesha, and Surya. The Smartha school of Hinduism says that Supreme Brahman can be seen as both Nirguna Brahman (without form) and Saguna Brahman (with form). It considers the worship of Vishnu, Shiva, Devi, Surya, or Ganapathi the perfect forms of one Saguna Brahman. The worshipper is free to choose his favourite deity from the five.

2. The four Great Sayings or Mahavakyas of the Upanishads are: (i) Prajnanam Brahma – "Consciousness is Brahman' (Aitareya Upanishad 3.3 of the Rig Veda), (ii) Ayam Atma Brahma – "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda), (iii) That Tvam Asi – "That essence are you" (Chandogya Upanishad 6.8.7 of the Sama Veda), (iv) and Aham Brahma Asmi – "I am Brahman" (Brihadaranyaka Upanishad 1.4.10 of the Yajur Veda).

Chapter 3

The Dharmic Corruption

Section 3:1

The Spiritual Deviation

Today, all religions are faced with the phenomenon of dharmic corruption. It is the result of a mindless race for power. They have lost the true awareness of God, having confined God within their narrow mindset. The religious institutions want to perpetuate their hold on human society through intolerant and superstitious ideas.

Despite its rich insights and wisdom tradition, Hinduism has also deviated from its fundamental principles. Hinduism has defined the concept of God with unparalleled depth and clarity, offering the world four secular paths to realize God: Jnana (the path of Knowledge), Yoga (the path of Yoga), Karma (the path of action), and Bhakti (the path of devotion). The present degradation was brought about by a school of narrow-minded pundits through the Puranas (mythology) and folklore. The original teachings of the rishis, as found in the Jnana Kanda, remain hidden within mythology. Sanatana Dharma began to decline from the time it began to be defined through the perspective of the Puranas.

The Vedas and Upanishads reveal the process of creation in an organic way. At the same time, mythology weaves miraculous stories around the Trimurti gods and their family of devi-devas, avatars, and gurus. The Trimurti is eulogized as the authorities of creation, sustenance, and dissolution (Srishti, Sthithi, and Samhara). If we examine the Puranas of the three main sects of Hinduism, namely, Shaivism, Vaishnavism, and Shaktism, we can find that each sect has a separate theory of creation and rituals.

For Shaivites, Shiva is the god of creation, for the Vaishnavites it is Vishnu, and for the Shakteyas it is the Goddess. There are a few more sects, such as Ganapathyas, Saureyas, and Krishnaites, who consider Ganapathy, Sun, and Krishna as creator gods, respectively. The apt name for popular Hinduism is Trimurti Sampradaya (Puranic Hinduism), as it is based on one or the other of the above sects. Despite their ideological and ritualistic differences, they continue to co-exist harmoniously in the broad Hindu cultural milieu because all of them accept the inviolable authority of the Vedas.

Varna and the Caste System

Another peculiarity of Puranic Hinduism is its unequal caste divisions. The society is based on a caste hierarchy, in which the Brahmin caste is placed at the top, followed by the Kshatriya, then the Vaishya, and finally the Shudra. The notion of high and low caste divisions was developed over the ages through interpolations in the original texts. It has done irreparable damage to the unity of people.

"We fought one another, remaining in a system which laid down that we should not touch, step into, accept, or perceive the sanctified aspect within all performances. In that fight, Varnasharama Dharma was lost, and the caste system arose. The castes were also not to touch one another. All the karmas were hit by this system. We are taking back that bruised karma that many had tried in vain earlier. Santhigiri's karma is directed at reverting to the caste-less state and not at developing a sannyasa cult…", Karunakara Guru said. *(Liberating Dharma, P.93)*

The Vedas and Upanishads do not speak about caste (Jati) as a social system. They speak about Varna, which is different from Jati (caste). Varna is related to the innate aptitude of a person, and it has no relationship with the birth-based caste system *(Bhagavad Gita, Chapter 4:13).* The Varna of a man keeps changing according to the quality of his actions. There are examples of this in the Vedic literature. The Varna 'Brahman' in the Vedas and Upanishads denotes a God-realized sage or guru. This word was subsequently misused and misinterpreted to mean the guild of priests. A racially conscious priest class developed the caste system to exclude other disadvantaged racial groups from practicing Vedic rituals, which was a very lucrative and respectable profession at that time.

Sectarian Theories of Creation

All sects of Hinduism evolved under the tutelage of separate deities with unique moola-mantras (mantric formulas), rituals, and traditions of their own. They remain within their boundary walls in the vast freedom-giving ecosystem of Sanatana Dharma. Since all these sects claim allegiance to the Vedas, one can see some homogeneity in their precepts and practices. However, God can be understood only through the philosophical and mythical perspectives of each sect, Navajyoti Sri Karunakara Guru said. God-realization of Shaivites means a different experience from that of Vaishnavites, or for that matter, any other sect. It means that 'every sect has only a partial experience of God'. The Truth lies beyond their sectarian perspectives.

There are six philosophical schools of Hinduism, viz. Sankhya, Yoga, Vaisheshika, Nyaya, Poorva Mimamsa, and Vedanta. Sankhya, Yoga, Nyaya, and Vedanta are important among them. All these schools have altogether different concepts of God. For example, the Sankhya school says that creation took place from Purusha and Prakriti. Purusha is the Cosmic God Personality, and Prakriti is his creative aspect, the feminine counterpart containing all the powers and materials for creation.

In the Vedantic school, Brahman is understood in two terms – unmanifest (Avyakta) and manifest (Vyakta). Brahman, the Supreme, is beyond name and form (Avyakta). But when it comes to the manifest world, the Supreme non-dual Brahman takes a Cosmic Form (variously called Virat, Hiranyagarbha, or Ishvara) to preside over the process of creation.

The knowledge of God, the purpose of life, the process of God-realization, as well as all other knowledge under the sun, could be found in the Vedas and Upanishads in a seed form. Hinduism gives freedom for logical reasoning to interpret God and the purpose of life. It even accepts atheists. For this reason, Hinduism creates a lot of confusion on the God question, not only among the adherents of Hinduism but also among outsiders, which gives ample opportunities for portraying Hinduism the way they want.

Brahmarshis and Devarshis

The concept of Trimurti is central to Puranic Hinduism. The Trimurti were the spiritual authorities of past yugas – Treta and Dwapara, the less evolved ages. God-realization was possible only through the Trimurti in those yugas. Trimurti represents a particular stage in spiritual evolution related to Swarga (heaven). Indra is the controller of Swarga, so he is called Devendra, the lord of gods. One can ascend to the status of devatas and beyond and attain the abode (Swarga or heaven) through tapas (austerities). There is a story in the Valmiki Ramayana. King Trishanku, also known as Satyavrata, wanted to go to heaven in his physical body. He first approached Sage Vasishta, who refused to help. He then turned to Sage Vishwamitra, who agreed to assist him. Vishwamitra performed a yajna (fire sacrifice) to grant Trishanku's wish, but the gods, led by Indra, did not allow Trishanku's entry into heaven. Vishwamitra, angered by the gods' rejection, created a new heaven, Trishanku Swarga, where he placed Trishanku. The story highlights the power of a Rishi over the gods.

When the rishis evolve beyond heaven, sacrificing the pleasures of heaven, they become **Brahmarshis** (sages who realized Brahman). **Devarshis** remain obedient to the devas within the realm of heaven. One can identify the spiritual status of gurus

by finding out whether their spiritual allegiance is with the Trimurti or Brahman by checking the initiation mantras and rituals. Almost all Hindu gurus in the present age function within the Trimurti system.

Devatas and Brahman

The spiritual destination of Abrahamic religions (Judaism, Christianity, and Islam) is also heaven, equivalent to the Swarga of Hindus. God does not sit in heaven to judge the dead. There are still higher worlds above heaven in Brahmanda, without transcending which one cannot realize God. The Vedas and Upanishads clearly state that devatas are the creation of Brahman. Nowhere is it said that they are equivalent to Brahman. They are one among the creations of God, so they can be respected but not worshipped as God or Brahman.

The Veda says thus: 'The devatas belonging to heaven were born from Brahman, who alone remains when all other perish' (Atharva Veda, 11:7:24). The Rig Veda also denies the role of devas in the creation: "Who is there truly knows, and who can say, when this unfathomable world, and from what cause? Nay, even the gods were not! Who, then, can know the source from which this universe hath sprung…?" (The Rig Veda, X: 129)

So, the argument of most Hindu preachers that different gods are just different names of the Supreme is not correct. Devatas cannot be equated with Brahman or worshipped as Brahman. Those who worship devatas can reach the heaven of devatas, not beyond. There is also the possibility of falling back on the track of evolution when the object of worship is powers belonging to lower spiritual realms. Navajyoti Sri Karunakara Guru gives this warning to those involved in such worship:

'The Jeeva or the life force will then be involved in the karmic influences of these lesser forms and be spiritually subservient to them. This subordination will affect the progeny of these worshipers. Later generations will then be born under evil constellations by astral laws. They are born marked for suffering by their birth itself; through suffering, they plunge again into deviant forms of worship and earn further suffering. In this manner, two to four generations go by; slowly the people in this line lose their looks and even become ugly and misshapen…"*(A Dialogue on the Human Prospect, P. 30)*

Krishna Who Is Not Vishnu

In the Vedas and Upanishads, Brahman has been defined as '*Anando Brahmeti*' (Brahman is pure bliss), '*Prajnanam Brahm'* (Brahman is Consciousness), or '*Satyam Jnana-manantham Brahm* (Brahman is Truth, Knowledge, and Infinite). After the post-Vedic period, the Puranic authors replaced Prajapati/Purusha of the Vedas with Brahma (the god of creation in the Trimurti tradition), assigning him the act of creation. Vishnu became the protector, and Shiva the annihilator. The Goddess was made an inseparable part of these deities by being their consorts, each with different names and attributes.

After the Vedic era, Sri Krishna reinterpreted the wisdom of the rishis and challenged the meaningless rituals popularized by Vedic orthodoxy. He tried to lead the people from the colourful world of mythology to the sublime truth. He exhorted the people to abandon all other spiritual practices and to follow him alone:

"Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear." *(BG: Ch:18.66).*

Sri Krishna came to restructure the dharmic course of Kali Yuga by integrating the past with the future. But he faced tremendous opposition from the gods as well as his contemporaries. He once neutralized the ego of Brahma and Indra when they engaged him in a spiritual contest. The gods realized that he had attained the status of Ishwara, which is much above the status of Trimurti. However, the Vaishnavites floated a story that Sri Krishna was an avatar of Vishnu to place him on par with the Trimurti. As a result, the people continued to follow the Trimurti tradition. The spiritual transition, which Sri Krishna had advised, must have happened at the onset of Kaliyuga. The decadence of Sanatana Dharma and Indian civilization began when this spiritual transition, according to Manu's will, did not take place.

The Disintegration of Hindu Civilization

Present-day Hinduism is an archaic spiritual system that has outlived its spiritual tenure. While all other ancient civilizations have moved to the so-called monotheistic faiths (though not practically), India chose to remain under the serfdom of devatas with the erroneous notion that the worship of devatas is equal to the worship of Brahman, the Supreme. When the high and low caste system was mixed with this spiritual distortion, it further eroded the values of Sanatana Dharma and disintegrated the Hindu society.

According to Guru, "(Due to the) emergence of varnashrama, castes and castes upon castes, those who worshiped according to the Trimurti tradition could not function by the goodness of the age. Earlier to this, tales were created using the mediacy of shrutis and smritis, and they were presented as authentic. Before that, as there appeared the creed of 'materializations' some Sannyasis themselves handled the traditions of Siddhi. As it all came up to this, the tradition of Manu faded away even from memory. This degradation of the times is due to the refusal to modify the customs that required a change according to the age and the falsification of the ideology that the abode of Brahman should always be with the celestials (devas) and Brahmins"*(Liberating Dharma, P 107)*

India had to pay a heavy price for this dharmic corruption. One should see the enslavement of Hindus by Islamic invaders, and then by the European colonialists in this background of socio-spiritual decadence. Even after a thousand years, Indian civilization is struggling unsuccessfully to recover from the cultural shock brought about by foreign invasions. That is because of the failure of Hindu leaders to understand and respect the process of Yuga Dharma. Today, the cultural space of Hindus is shrinking because of uncontrollable demographic changes. The Hindu leadership does not recognize the need for spiritual reform that great sages like Sri Krishna, Buddha, and many others had initiated. The refusal of Hindu leadership to grasp this core spiritual issue may lead to very unpleasant consequences in the future.

The rishis have made it amply clear that Brahman is the ultimate truth to be realized. The way for God-realization has also been shown by them through the concept of Upanishad, i.e., learning sitting near the Guru. As against the traditional meaning of the words 'Shruti' (Veda) and 'Smriti' (Interpretation of Vedas), Swami Navananma Jnana Tapaswi, a senior disciple of Navajyoti Sri Karunakara Guru explains that Shruti is the word or revelation of the Guru.

The shishya thinks (in his or her smriti or mind) and acts according to the word of the Guru (which is Veda) that opens the door of Truth. That is the meaning of the saying *'Word is Truth, Truth is Guru, Guru is God'*. God is realized only through a Brahma-Jnani Guru who has realized Brahman after crossing all the spiritual stages (Avasthas). Therefore, the present dharmic corruption could be resolved only by bringing all sects and religions under the umbrella of a Trikala Jnani Guru in the Manu Parampara.

Manu Kulam -The People of God

Brahman has been defined in dual and nondual terms by the Vedas and Upanishads, which means God has the quality of form and formlessness, definability, and indefinability *(Brihadaranyaka Upanishad 2:3:1).* The nondual pure radiance of Brahman transforms into thought waves *(Sankalpa Shakti),* and the thought waves into energy *(Kriya Shakti),* and energy into matter *(Prakriti),* and matter into forms *(rupa).* That is how God, the non-dual Brahman (Nirguna Brahman) manifests into a Cosmic entity – the Purusha. Purusha is God personified, the *Saguna Brahman*, the very first manifestation of the *Nirguna Brahman* for the creation of man and his physical universe.

The Puranic authors placed Brahma, Vishnu, and Shiva above Manu, the first organic embodiment of the Purusha. Manu was displaced from his divine status and made the child of Brahma in anthropological terms. Humanity (Manu Kulam) is said to have originated from Manu. (The same myth has found its way into Abrahamic religions also, with minor variations in the form of the Adam story.) The error had begun from this point because Manu cannot be an earthly ancestor if we go by the Vedic pronouncements. Manu is the kinetic form of the cosmic Purusha by whose ideation (sankalpam) the human universe in the solar system functions.

A series of spiritual masters carrying the will of Manu and Brahman are born for the successive spiritual evolution of mankind during the cyclical Yugas. These Mahatmas form part of Manu Parampara. So, there is no concept of a 'Last Messenger' or 'The Only Son of God' in the Manu order. The religious tolerance of Hindus originates from this worldview embedded in the Hindu psyche. The system of Manu and the order of Manvantaras cannot be altered. But the authors of the Puranas erred by making Brahma the authority of Manvantaras and Kalpa. The gurus in the Manu Parampara were tied to the Trimurti system through the avatar theory. As a result, what remained was only the name of Manu.

Manu Dharma

Manu Dharma is a universal spiritual order. It is called Sanatana Dharma because of its eternal nature. Manu Dharma is monotheistic as it is based on the worship of Brahman through the medium of Trikala Jnani Gurus. This message was given by the Upanishadic Rishis and then was repeated by Sri Krishna, Sri Buddha, and many other Mahatmas. However, the Hindu community has yet to realize the importance of this critical topic.

The success of Abrahamic religions despite their limitations lies in this spiritual reform that has a semblance of Manu Dharma. The word Adam might be related to the Manu concept. According to Madam Blavatsky, one of the founders of the Theosophical Society, the word Adam originated from the Sanskrit word 'Adi' (the First-Born). Abrahamic religions also consider Adam in anthropological terms. Also, they lack the knowledge of Manu's spiritual administration through Yuga cycles for the evolution of souls, basic to which is the theory of reincarnation. The scope and worldview of Abrahamic religions are limited and exclusivist in comparison with the spiritual system of Sanatana Dharma. One can see that Sanatana Dharma is an inclusive universal spiritual system that addresses the questions of existence in their totality.

The purpose of human life is to evolve through various spiritual stages and attain liberation from the cycles of birth and death. The Treta and Dwapara Yugas were Trimurti-centric, but in Kaliyuga, the souls can attain the status of a *Brahmarshi* – the knower of Brahman. Kaliyuga is Jnana-oriented because the next Yuga is Satya Yuga, the all-perfect age in which the souls will have direct experience of God. Unfortunately, all religions today have limited the spiritual potential of man by subscribing to the revelations of angels and worship of devatas that promise heaven in the afterlife.

Reorganizing Hinduism

The major reason for the socio-spiritual disunity of Hindus is the sectarian teachings of the Puranas. These sects are unable to be united under a single spiritual leadership. The caste system established through the pronouncements in the Smritis, Puranas, and Dharma Shastras divides the people further. The spiritual unity of Hindus under the framework of Puranic Hinduism has been an impossible task despite the best efforts of several sages and reformers. The only way for the spiritual unity of Hindus and all others is to revert to Manu Dharma in its originality, rising above the sectarian teachings.

Guru said that "a reorganization of our Society, of our country, is required to achieve this aim. India should strive to establish the perfect culture willed by the Almighty. "To mould life in keeping with this age, the Kali, theologians and all believers of various religions should assess this Kali, and its composite culture *(samkara)* mentioned in the Gita. This is a process to be achieved by the present and future generations... A reorganization of our society, of our country, is required. All of us, believers, should free ourselves from the destructive effects of the caste system. We should overcome ethnic and religious differences. All children of this land should

come together in humility and devotion to God. That is the way to reorganize. This will give us strength of mind and power", Guru said.

"Instead of securing tantric rites, people should follow the experiential worship of the Divine. Those who strive wholeheartedly for this should lead others who lack awareness. If we do not do this, the births of great souls will be diverted elsewhere, away from our ethnic stream. The focus of redemption will move away, and we will be left in a complex of Karma...",[6] said Navajyoti Sri Karunakara Guru *(A Dialogue on the Human Prospect, 2009, P. 124).*

Summary

The chapter delves into the concept of God and the evolution of spiritual thought in Hinduism, contrasting two key frameworks: Sanatana Dharma (associated with the jnana tradition of rishis) and Puranic Hinduism (which is centred on mythological deities like the Trimurti: Brahma, Vishnu, and Shiva). The argument is that Sanatana Dharma offers a deeper, more philosophical understanding of God, focusing on the formless Brahman, while Puranic Hinduism is a later development that institutionalized the worship of various gods and sects.

Key points discussed include:

1. Paths to God-Realization: Hinduism originally offered four paths (Jnana, Yoga, Karma, and Bhakti) to realize God, rooted in the Rishi tradition. However, the clarity of these teachings has been obscured by Puranic mythology.

2. Distinction Between Sanatana Dharma and Puranic Hinduism: Sanatana Dharma emphasizes Brahman as the ultimate reality, and it is a more inclusive, organic view of cosmology and spiritual evolution. In contrast, Puranic Hinduism focuses on sectarian gods and rituals, with each sect having its creation theory (Shaivism, Vaishnavism, Shaktism, etc.). The Trimurti—Brahma, Vishnu, and Shiva—dominate this framework.

3. Caste System: The chapter critiques the caste system as an artificial social construct institutionalized by Puranic authors. It contrasts this with the Vedic concept of Varna, which is based on aptitude and action, not birth.

4. Role of Gurus: The evolution of spiritual authority is examined, where Manu and a line of Trikala Jnani Gurus guide spiritual progress through different Yugas (ages). These Gurus transcend the Trimurti-centred spirituality of previous Yugas and represent a higher form of spiritual knowledge.

5. God and Devatas: A key distinction is drawn between Brahman, the Supreme Reality, and "devatas" (gods or celestial beings) who reside in lower spiritual realms like Swarga (heaven). Worshipping devatas leads to limited spiritual growth, whereas Brahman is the ultimate goal.

6. Puranic Myths and Spiritual Decadence: The Puranic myths degraded Sanatana Dharma by focusing on heavenly realms and devatas, rather than guiding individuals toward Brahman. Mahatmas like Sri Krishna and Buddha are seen as attempting to correct these misconceptions.

7. Comparison with Abrahamic Religions: Abrahamic religions, with their focus on heaven and prophets, are viewed as limited in scope compared to Sanatana Dharma, which offers a more universal, inclusive spiritual path involving reincarnation and cyclical Yuga-based spiritual progress.

8. Call for Reformation: The chapter concludes with a call to return to the original teachings of Manu Dharma, transcending sectarian and caste divisions to achieve spiritual unity and progress, in line with the teachings of sages like Karunakara Guru.

The chapter offers a critique of the current state of Hinduism, particularly the way Puranic traditions have overshadowed the original philosophical depth of Sanatana Dharma, and advocates for a spiritual return to the Guru tradition.

The Original Sin of Man

Section 3:2

The 'original sin' of man happened many yugas ago through Satyatrana, a great sage and spiritual authority in the Manu Parampara, and it is different from the biblical myth, reveals Navajyoti Sri Karunakara Guru. Satyatrana was the spiritual authority of the third Chaturyuga in the present Manvantara. Once, he was in a state of deep spiritual absorption. In his great spiritual ecstasy, he uttered the words *'Aham Brahmasmi'*, meaning 'I am God'. He mistook himself as Brahman, instead of thinking he was only a part of Brahman. This was the 'first sin of man', which distanced man from God.

The revelation of Navajyoti Sri Karunakara Guru about the original sin of mankind is very significant because it explains why man has been living in forgetfulness of God's Will *(Brahm Nischayam)* from time immemorial. The evolution of the soul through the astral planes is an uphill task and calls for tremendous willpower and self-sacrifice. It requires the guidance of a spiritual master who must have transcended these supramental dimensions.

The powers in heaven, such as the devi-devas or other angelic beings, can be pleased with a certain amount of spiritual regimen and devotion. They may grant wishes and even the power to perform siddhis (miracles) to the devotees. But when it comes to transcendence from their spiritual realms, there will be tests and resistance from these entities.

All religions speak about fallen souls, who are known as Yogabhrashta, Satan, Jinn, etc. These are powerful souls possessing siddhis, the power to perform miracles. They have fallen from the path of liberation during their evolution to higher spiritual realms because of their egoism.

These jealous souls intimidate the genuine seekers with the lure of siddhis or may trap them in some scandals that create public outrage against them. This is instigated by these fallen souls to stop the truth seekers on their path of evolution to higher spiritual planes. The persecution becomes unbearable in this stage, and most of them fall prey to these evil powers. Even great souls like Sri Krishna, Buddha, Mahavir, Moses, Jesus Christ, Prophet Muhammad, and innumerable other souls were intimidated by these fallen souls.

The attacks on Sri Krishna by demonic powers, the death of Buddha after consuming rotten meat given as alms, the sufferings undergone by Mahavir, the travails of Moses, the crucifixion of Jesus Christ, and the resistance undergone by Prophet Muhammad – all these are a few examples of such persecution. There could be thousands of such cases unknown to the world. The following is the history of original sin as revealed by Navajyoti Sri Karunakara Guru:

"In the present Manvantara of Vaivasvata Manu, at the end of the third Chatur Yuga, to be exact, a preceptor called Satyatrana faltered in selfhood due to certain shortcomings, following which life deviated from the Cosmic Law given by the Almighty. It is the line of Manus who control, each for a given period, the dynamics of the evolution or dissolution of the world by the Will of Brahman. The origin, creation, sustenance, and dissolution come through fourteen such epochs called Manvantaras. The spiritual character by the Will of Brahman has evolved in this manner.

"Satyatrana perceived that no action in this world is not Manu's. He saw this in all planes, the *Sookshmam* (the subtle), the *Sthoolam* (the corporeal), the *Karyam,* (the effect), and the *Karanam* (the cause). Out of this experience came the Chaturvakyas (the four Vedic enunciations) of which the foremost is *Aham Brahmasmi* – I am Brahman, the Absolute. He proved it to the people with the power of logic. He was full of his oneness with Brahman, which he went on to mistake for himself being the Brahman."*(Liberating Dharma, Page 106)*

Guru states further: "Each one of us, each blade of grass, is full of the Brahman. But is the Will of the Almighty confined to an individual evolute? One concludes this sage did not have the grace to discriminate between the Absolute and the individual, even if the individual has had the realization of the Absolute. Thus blurred his awareness of the Will of the Absolute. The Error was akin to the arrogance of knowledge. Nor was this error realized later because of the curse from Brahman that veiled the memory of Manu from mankind. What remained of Manu's time scale was the Manvantaras.

"Ancient texts which might have spoken of the Manu are no longer extant. After this, the three Chatur Yugas drifted directionless. Thereafter, the tradition of Trimurti came into existence from the seventh Chatur Yuga. A sage in the Trimurti tradition altered Manu's time scale by interpreting it in the time scale of the devas. That is, a day of Brahma was reckoned as a Kalpa.

"The feeling of 'I' (Aham Brahmasmi) developed in the line of Manus. This 'I' ness can be seen in any of the books of Vedanta. This bloated notion of a free 'I' (ego) can

be seen in any common man. When this comes up in the circle of ascetics then such notions come forth through the master-disciple lineage.

"In the tradition of deity worship, the deva I am devoted to or the devi I am devoted to is the greatest and most glorious (it is observed). Because of such possessiveness in individuals, all kinds of deities – *chamundi, yakshi, maruta, matan, mantra murthi* (evil spirits such as succubi, ghosts, ghouls, etc., worshipped in Kerala) became Lords. This has happened because of people's selfishness and egoism. Jnana was lost to the Trimurti tradition. Ritual worship, prayers, and manifestations became its character. When that character worsened to become the exhibition of power, induced by spirit possessions, humankind could not fully perceive the greatness of God, nor carefully know or learn its extent or its sources of knowledge.

"Due to the emergence of Varnashrama, castes, and castes upon castes, those who worshipped according to the Trimurti tradition could not function by the goodness of the Age. Earlier than this, tales were created using the mediacy of the Shrutis and Smritis, and they were presented as authentic. Before that, as the creed of materializations appeared, some Sannyasis themselves handled the traditions of Siddhis.

"As it all came up to this, the tradition of Manu faded away even from memory. This degradation of the times is due to the refusal to modify the customs that required a change according to the age and the falsification of the ideology that the abode of Brahman should always be with the celestials (devas) and brahmins." *(Liberating Dharma, P. 107)*

When asked whether brahmins should come to the forefront or not for the desired social transformation, Guru said certainly they should:

"They (brahmins) are the most suited for this role. Through centuries of distortion and intellectual arrogance, they have fallen into sin. They, therefore, fully deserve to work for redeeming society and themselves… Kali has a special grace, it is designated as an epoch for the commingling of all aspects of action and its resolution, as well as for the pursuit of knowledge and redemption…"

Guru stated further:

"This is a good opportunity for everyone alike – the Brahmin, Kshatriya, Vaishya, and Shudra. Brahmins are now following the so-called grosser persuasions. They are doing what the outcastes used to do. A handful sticks to their Dharma. Their dharma, however, is not in keeping with kali, the age of *samkara* (hybridity). They find it

difficult to bring about a change within themselves to suit Kali. What is dharma according to Kali, has the grace of the Almighty. This dharma is beneficent for all – the Shudra, the Brahmin, and the rest. The only difficulty is that we do not realize it yet. There is often partial realization but a turning away from the total reality." *(A Dialogue on the Human Prospect, P.38)*

Summary

The revelations of Navajyoti Sri Karunakara Guru present a deep philosophical reflection on the concept of Original Sin in the context of Hinduism. It draws parallels with other world religious narratives, such as the Adam and Eve story from the Bible, but with key differences in its essence and meaning.

Key Points in the Chapter:

1. The True Origin of Sin: Guru explains that the original sin did not happen in a literal garden, as mentioned in the biblical myth of Adam and Eve but occurred much earlier. It is traced back to the sage Satyatrana from the third Chaturyuga of the current Manvantara. His proclamation, *Aham Brahmasmi* (I am Brahman), which denotes an egoistic misunderstanding of spiritual realization, led to the first sin.

2. Spiritual Mistake: The central theme is that Satyatrana, despite his spiritual advancement, failed to distinguish between the personal ego and the ultimate Brahman, the Absolute. This misconception represents the root of human separation from divine awareness. The consequence was a curse from Brahman, veiling humanity's memory of the Cosmic Law (Manu Dharma).

3. Cosmic Evolution and the Role of Manus: The Manus (cosmic lawgivers) guide the evolution of the universe across different epochs (Manvantaras). After Satyatrana's error, humanity drifted away from the original spiritual order, resulting in the degradation of spiritual knowledge and practices.

4. Fallen Souls and Spiritual Persecution: The chapter speaks of fallen souls or Yogabhrashtas who, due to their egoism, have deviated from the path of liberation. These powerful beings, often possessing siddhis (miraculous powers), try to obstruct genuine seekers from advancing on the spiritual path. Guru suggests that many great figures, like Krishna, Buddha, Moses, and Jesus, faced such spiritual opposition.

5. Distortion in Spiritual Traditions: Guru points out that over time, many spiritual traditions, including those of the Trimurti (Brahma, Vishnu, Shiva), became ritualistic and power-focused rather than adhering to the true knowledge of Brahman. This led to the emergence of various caste distinctions and social distortions.

6. Restoration of Dharma: Despite the fall into sin, the Guru emphasizes that the present age of Kali offers a unique opportunity for redemption. He suggests that Brahmins, despite their historical distortions, are suited to lead social transformation by rediscovering the true essence of dharma, which is universal and beneficent for all castes and communities.

Significance:

Philosophical Shift: The story of Satyatrana's error shifts the focus from a physical act of disobedience (as in the story of Adam and Eve) to a metaphysical error — the mistaken identification of the self with the Divine. This highlights the importance of humility and the need for spiritual discernment in the quest for enlightenment.

Karmic Evolution: The text touches on the cyclical nature of karma, spiritual evolution, and the influence of various cosmic entities, such as devas and fallen souls, on human destiny.

Spiritual Responsibility: Guru's revelation calls for a deeper understanding of dharma in the Kali Yuga, stressing that spiritual leaders and seekers must rise above egoistic tendencies and rediscover their connection to the Divine Will.

This teaching offers a unique perspective on sin and redemption within the broader spiritual framework of Hindu philosophy, encouraging individuals to overcome their ego and align themselves with the ultimate truth of Brahman.

Pitru Dosha and Karma Dosha

Section 3:3

Hinduism is a liberal spiritual system that assures its followers wealth, beauty, and the pleasures of art, culture, and philosophy. It is a spiritual system presided over by devatas whose attraction and miraculous feats continue to mesmerize the minds of Hindus. Those who are immersed in devata worship will resent any criticism of their tradition, which has sustained them for thousands of years. Here, the concern is the future of Hinduism and its untapped potential to transform the world. Hindu philosophy stresses Mukthi – the liberation from *samsara*, worldly life, after fulfilling *dharma, artha*, and *kama,* i.e., earning wealth and fulfilling desires through righteous means. It is said in the scriptures that Mukthi can be attained only by realizing Brahman. Therefore, it becomes necessary to move forward from earthbound spirituality to the highest liberating dharma.

There are certain limitations in heaven-centric or devata worship. The focus of the Bhagavad Gita, Upanishads, and Vedas is Brahman, the one God of the universe, but Brahman has hardly any place in the traditional worship of Hindus. God worship has come to mean going to temples to pray to one or the other gods and observing certain rituals as advised by pundits or *jyothishis* (astrologers) for fulfilling some desires. Brahm-Jnanam – the knowledge of Brahman has disappeared from the minds of people. This is so in the case of other religions because of their heaven-centric ideology.

Brahman or God is a mysterious idea. The common argument of Hindus is that one can worship the unseen God in any form and name. They quote the Vedas to support this argument:

"They call Him Indra (king of the heavens), Mitra (the Sun god), Varuna (the regent of the ocean), Agni (the fire god), and He is the beautiful winged heavenly Garuda. The Truth is one, but the wise describe it variously. They call Him Agni, Yama (God of death), Matarishvaan (wind god)." *(Rig Veda: 1.164.46)*

Here, the Rig Veda did not say that God is equal to the above deities. It only says that different sages understood God in different ways. It never equates the devatas with Brahman. The Vedic literature repeatedly affirms the supremacy of Brahman. The Bhagavad Gita states thus:

"God is undivided like space. It appears divided into all animate and inanimate beings. That Godhead, which is the only object worth knowing, is the sustainer of all beings." *(Bhagavad Gita.Ch. 8:16).*

Pundits say that ordinary people cannot understand God, so the qualities of the unknown God are personified for the people to understand and worship God according to their tastes and desires. The Gita says that the brilliance and warmth in the sun, the nectar-like plant-nourishing-power present in the moon, the vitality in the earth to sustain beings, the sapidity in water as the life-saviour, etc, etc, are all various manifestations of one Divinity.

Here, too, the Gita does not say that these manifestations are equal to Brahman. But Hindus deify, invoke, praise, and worship the nature gods to acquire worldly boons. Those who desire wealth worship Kubera, the sun who desires health, and Indra, who desires heaven. If they worship the deities with faith their desires can be fulfilled. But the pundits also agree that this type of devotion only gives material benefits, not moksha. Then what is preventing Hindus from worshiping Brahman, the Lord of all gods?

The Bhagavad Gita *(7:7)* says: "There is nothing else besides Me, O' Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me (i.e., God or Brahman)."

Then why are people misguided to worship the attributes of God instead of God himself? This is like forgetting one's father and loving his wealth. Although the attributes belong to God, the attributes themselves are not God. They are the qualities of God that have no independent existence. The difference must be understood, and the consequences of such worship. Bhagavad Gita states thus:*(B.G:9.21)*

"When they (the ritualists) have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world."

The Upanishads say that through the Vedic sacrifices (yagna) that are done to please the devatas, one goes to the moon and becomes the food of devatas:

"The performers of sacrifices etc. move out to experience the results of their work. After reaching the moon through the path symbolized by smoke, they turn into food:

"This is the moon, the king, which is the food of the gods. The gods eat it."*(Chandogya Upanishad 5:10:4)*

Then why does the Hindu leadership put Hindus into a vicious circle of births and deaths? Sri Krishna mentions the consequences of devata-centric spiritual practices thus:

"Worshippers of the celestial gods go to the celestial gods, worshippers of the ancestors go to the ancestors, worshippers of ghosts go to such beings, and My devotees come to Me (Brahman) alone." *(Bhagavad Gita (9.25).*

A few pundits argue that Adi Shankaracharya had written praises to various devatas, so he was not against devata worship. But Shankaracharya knew the fate of the devata worshippers. He writes in his commentary on the Brahma Sutra thus:

"Like animals, such a man serves the gods even in this world by pleasing them with sacrifices, etc.; and in the other world also he serves the gods like animals, by depending on them for livelihood and enjoying the fruits of work as directed by them." *(Brahma Sutra Bhashya 3:1:7).*

The whole purpose of praising the devatas in the Vedas was to generate awe among people towards nature, which is the body of Cosmic Purusha. Vedas aim to worship the eternal Purusha, the One God. All living beings, including humans and devatas, are organic to the Supreme Purusha; they are not independent of the Purusha. The Vedic ritualists turned materialistic and developed a complex system of tantra and mantras to channel divine energies in nature for the material benefit of man. They offered divine help to the kings and other resourceful people through mantras and tantra, and got material rewards in return for their spiritual service.

The system of mantra and tantra worked well in the previous yugas, but things changed in Kaliyuga. The spiritual process behind mantra and tantra has become outdated and ineffective in combating the problems of Kaliyuga because of the changes in nature. So, the pundits came up with an explanation that Kaliyuga is a cursed age. It is a cursed age only for their priestly profession. Kaliyuga is an age of great spiritual potential. Vyasa describes the benefits of the Kaliyuga in the Vishnu Purana thus:

"The fruit of penance, of continence, of silent prayer, and the like, practiced in the Satya yuga for ten years, in the Treta for one year, in the Dwapara for a month, is obtained in the Kali age in a day and night: therefore, did I exclaim, 'Excellent, excellent, is the kali age!" That reward which a man obtains in the Satya Yuga by

abstract meditation, in the Treta by sacrifice, in the Dwapara by adoration, he receives in the Kali by merely reciting the name of the Lord."

Shrimad Bhagavatam also states that those who are advanced in knowledge can appreciate the essential value of this age of Kali. Such enlightened persons worship Kaliyuga because in this age, all perfection of life can easily be achieved by the performance of *samkirtanam,* the praising of the glory of God.

The issue here is whose name should be chanted in Kaliyuga. Most Hindus chant the name of Sri Ram in this age of Kaliyuga. The age of Sri Ram was at least eight lakh years ago in Treta Yuga. Sri Ram was the Yuganthara Guru of Treta. Similarly, Sri Krishna lived in the Dwapara yuga more than 5000 years ago. They are succeeded by Trikala Jnani Gurus in Kali Yuga, according to the law of Manu. Sri Krishna also affirms this when he said that He (Brahman) will manifest whenever dharma is in peril.

Just like an expired medicine loses its potency, the mantric formulas of devatas lose their potency with the passage of yugas in which they were revealed. The rituals performed using these mantras become ineffective in elevating the spiritual seekers and their ancestral souls (Pitrus) to the next spiritual level. This type of spiritual stagnation leads to Pitru Dosha.

Pitru Dosha is normally attributed to the sins and misdeeds of ancestors, and the non-fulfillment of the desires of ancestors, especially for Mukthi. The souls of ancestors get stuck in lower spiritual realms, as there is no chance of evolution to higher *jnana bhumikas* (astral dimensions), resulting in Pitru Dosha. It is said that Pitru Dosha affects up to the seventh generation on the father's side and up to the fourth generation on the mother's side. Some symptoms of Pitru Dosha, according to Vedic astrology, are:

1. No male child in the family to carry on the generation, or no children at all in the family.
2. Children in the family do not want to get married, or no suitable match can be found for marriage.
3. Lack of interest in business/education/profession
4. Children may be born abnormally with physical or mental disabilities.
5. Lack of good fortune, good looks, etc.

Even though Kaliyuga dawned more than 5000 years ago, the people still follow the worship tradition that was prevalent in Dwapara and Treta yugas. It has resulted in the decadence of Indian civilization and its unique socio-cultural identity. When a society does not follow Yuga Dharma, it will lead to Aradhana Dosha. Aradhana dosha is related to meritless spiritual practices, which will manifest as Pitru Dosha,

in the form of stagnation and suffering of different sorts in life. Worship is concerned with the dynamics of upward spiritual progress, which can be achieved only by enhancing one's Punya (merit of the soul).

The stagnating souls of ancestors can be redeemed through Pirtu-karma (Pitru-shuddhi in Santhigiri) and the sacred deeds of the children in the family lineage. Pitru-karma forms part of an important ritual in Hinduism. It is a ritual to purify one's family, genetically and spiritually. The permanent remedy for Pitru Dosha is to chant the Akhanta Nama, which was revealed from the Supreme Light in 1973 in Santhigiri, and to follow Guru Dharma. The Pitru Karma performed by others can provide you with only a temporary relief.

Resolving Pitru Dosha and Karma Dosha

Guru said that 'the cleansing of manes (ancestral souls) through the intercession of devas is not as effective as before. The practice has become effete. In this age, a total cleansing can be achieved through the realized Guru – a cleansing of ourselves, our manes, and the devas who have been the objects of worship in the past several ages. Those among the manes and the devas who deserve Mukthi will get it, and the rest will be born in the human plane to strive for Mukthi.

"This is an opportune time for such cleansing. Those who do not attain liberation in Kali will at least become fit for birth in the coming Satya Yuga and attain the stature of the devas to excel in the dharma according to that age. This is the reason why the present age is the age of Guru Dharma. The Guru must be a true and fully realized Guru. That is all. He should be the spiritual authority over the solar system. Also, we must be sure that he has come to this world by the Will of Brahman…." *(A Dialogue on the Human Prospect, P.136).*

Santhigiri Guru Parampara has been blessed with such a Guru incarnation who can cleanse the people spiritually and liberate them from Pitru Dosha and Karma Dosha.

The word Karma originated many thousands of years ago from the ancient Vedas and Upanishads. Karma or Karmagati (cumulative karma) of individuals collectively affects the nation, too. Dharmic religions such as Hinduism, Buddhism, Jainism, and Sikhism give great importance to the doctrine of Karma. The doctrine of Karma is the logical basis for the theory of rebirth. The *Brihadaranyaka Upanishad (4.4.5)* mentions thus:

"That one who performs Karma (actions) with desires in his mind, his subtle body goes together with the deed being attached to it alone. Having exhausted the results

of whatever actions he performed in this life he returns from that world to this world for doing (more) actions. This is about a man whose mind is filled with desires… He consists of this, and he consists of that. As he acts and as he behaves so does he become. The doer of good becomes good. The doer of sinful actions becomes sinful. By virtuous actions, he becomes virtuous; and by evil actions evil…"

Repeated actions get imprinted as a quality or appetite in the soul. The Brihadaranyaka Upanishad says in the same chapter:

"As he desires, so is his will. As is his will, so does he act. Whatever actions he performs, that he attains."

According to Guru, 'the karmic residue of those bygone manvantaras, resulting from what was learned and heard, and from the actions performed knowingly or unknowingly, is absorbed into this nature… There are our ancestors who evolved a worship system based on a name and made us worship that identity. The question is whether you must know these ancestors would have carried into their birth the propensities from previous lives that had gone into their blood and marrow through their thoughts, potential, and actions. A part of that ancestral karma gets transmitted to our souls as well…" *(Liberating Dharma, P.98).*

Karmic imprints (Karmagati) relate to a person's actions since origin through many past lives that get manifested as an inborn tendency (Vasana), making him or her always behave in a predetermined way. The soul does not achieve liberation until the traces of all these instincts are wiped out from the soul.

Cheating, stealing, killing, etc., are sinful karma, while truthfulness, charity, serving others, and so on are meritorious actions. The negative karma can be undone only by undertaking meritorious actions. One must take birth to reap the result of karma, good or bad. If a man earns merit through his life, he or she must be reborn to reap the result of those meritorious actions. Similarly, the sins one accumulates through wicked actions cause births in painful circumstances. Then how can a person get freedom from the cycle of karma and rebirth?

The Brihadaranya Upanishad mentions thus:

"Now, regarding the one who is free from desires. He who is without desires, who is freed from desires, whose desire is satisfied, who desires only the Self, his breaths do not depart. Being Brahman only, he goes to Brahman."

Liberation from bad karma and repeated births is possible only by erasing all impurities in the soul in the form of *kama* (desires). The Vedas and Upanishads emphasize that a seeker must approach a realized Guru who is freed from *kama* and who has attained Brahman to achieve this.

The Upanishad states that 'taught by a teacher, who knows the Self and Brahman, a man leaves vain theory behind and attains to truth.' *(Katha Upanishad, 1:2:80).*

"Words cannot reveal him. The mind is unable to reach him. The eyes do not see him. How then can he be comprehended save when taught by those seers who indeed have known him"? Says this Upanishad and gives this call to mankind:

"Arise! Awake! Approach the feet of the Master and know 'That'. Like the sharp edge of a razor, the sages say, is the path. Narrow it is, and difficult to tread".

Saying that 'the Guru who has realized his oneness with God is the true friend', Shrimad Bhagavatam says:

'One who has conquered his senses, after realizing that enjoyment of worldly pleasures ends only in sorrow, should become non-attached and approach a Guru, who is ever established in God-consciousness, and take refuge in him. His faith in the Guru should be unshakable, and he should be vigilant and should never find fault with him. He should serve Guru, considering him as God himself till he attains the knowledge of Brahman.'

Guru Pooja or Pitru Shuddhi

Navajyoti Sri Karunakara Guru states that one can get rid of Karma Dosha and Pitru Dosha and purify the soul. The Guru cleanses the bad karma of an individual, family, and gotra through a unique spiritual intercession known as 'Guru Pooja' or 'Pitrushudhi', which is found to be very effective. Many thousands of families are being purified through the Pitru Shudhhi in Santhigiri.

Through Guru Pooja to qualified families, Guru is creating the ecosystem for great souls to come to the earth plane, which will pave the path for a supra-mental evolution. After purifying the spiritual background of a family, the Guru clears the way for good births through marriages between compatible couples drawn from such a purified spiritual background. Souls of great mahatmas are waiting for rebirth, but they are unable to take birth because of the lack of virtuous parents who are freed from spiritual pollution.

While speaking about the process of Pitrushudhi Guru said:

"The karma (Pitrushudhi) now being performed here today is aimed at moulding such offspring who can give birth to the array of deva, devi, rishi, Sannyasi, and jnanis who were worshiped by our forefathers with love and reverence. Nobody who has come until now has done this performance, for God has not ordained them for it. But God has granted us that karma. You should realize that, but you fail to understand it in whatever way it is said…

"The Guru Pooja here is the foremost karma which I am doing for you… And through this, children are taking birth from whom will be born several great souls who can do whatever for the country and indeed the whole world… You will not be able to find a similar thing elsewhere in the world. Nor has it ever happened in the world… God has ordained it for you. It is in this said awareness that the deva, devi, rishi, Sannyasi, jnani, the bhakta, the Pitru are all guided and placed in auspicious constellations. Your children, after living truthfully, are entering into that constellation. Even if you are unable to become so, it should be made possible through your children. This is the great work that you do for the world…" *(Liberating Dharma, pp. 93-95).*

Summary

1. The Limitation of Traditional Worship & Devata-Centric Practices

The Spiritual Shift: While Hinduism is a liberal system that promises both worldly pleasures and liberation (Mukthi), modern traditional worship has deviated from its core focus. The primary scriptures (Vedas, Upanishads, and Bhagavad Gita) emphasize Brahman (the ultimate, undivided Godhead), but traditional practices have localized around devata (deity) worship and ritualism overseen by pundits and astrologers to achieve material boons.

Scriptural Misinterpretation: Passages like Rig Veda (1.164.46)—"The Truth is one, but the wise describe it variously"—are often misused to equate independent deities with Brahman. Sages recognized deities as mere manifestations of the singular Divine, not equivalents.

The Vicious Cycle: The Bhagavad Gita warns that worshipping devatas for material gains only leads to temporary heavenly pleasures. Once a soul's merit (Punya) is exhausted, it is forced back into the cycle of rebirth (samsara).

2. The Context of Kaliyuga and Yuga Dharma

The Potency of Time: Spiritual processes (mantras and tantras) function effectively based on the Yuga (cosmic age) in which they were revealed. Rituals from the Treta and Dwapara Yugas have lost their potency in the current era of Kaliyuga.

The Power of Kaliyuga: Despite being viewed as a corrupted age, the Vishnu Purana and Shrimad Bhagavatam highlight Kaliyuga as an age of immense spiritual potential. Spiritual perfection that took years of penance in previous ages can now be achieved in a single day through samkirtanam (praising the glory of God).

The Need for Living Authority: Chanting historical names (like Ram or Krishna) belongs to past eras. The law of Manu dictates that Brahman manifests as Trikala Jnani Gurus according to the demands of the current age to sustain Dharma.

3. Understanding Pitru Dosha and Karma Dosha

Pitru Dosha (Ancestral Affliction): When families continue obsolete spiritual practices, it results in Aradhana Dosha (meritless worship), causing the souls of ancestors (Pitrus) to stagnate in lower astral realms.

Generational Impact: It affects up to seven generations on the father's side and four on the mother's side.

Symptoms: Infertility, lack of a male heir, resistance to marriage, lack of interest in education/business, congenital disabilities, and general misfortune.

Karma Dosha (Karmic Imprints): Karmagati represents the cumulative positive or negative residue of actions across lifetimes, stored as inborn tendencies (Vasanas). Even meritorious actions necessitate rebirth to reap rewards. Ultimate liberation requires erasing all material desires (kama) from the soul.

4. The Solution: Guru Dharma and Pitru Shuddhi

The Insufficiency of Rituals: Traditional ancestral rites offer only temporary relief because the cleansing capacity of devas has become effete in this age.

The Role of Santhigiri Guru Parampara: True liberation can only be achieved through a fully realized, living Guru ordained by the Will of Brahman. Navajyoti Sri Karunakara Guru introduced unique spiritual intercessions known as Guru Pooja or Pitru Shuddhi (revealed via the Akhanta Nama from the Supreme Light in 1973).

Supra-Mental Evolution: Pitru Shuddhi completely purifies the individual, the ancestors, and the past objects of worship. By cleansing the genetic and spiritual background of a family, it creates a pure lineage. This allows advanced, waiting souls (mahatmas, devas, rishis) to take birth on Earth, ultimately steering humanity toward a higher spiritual evolution.

Pitru Dosha: A Few Testimonies

Section 3:4

1

Krishna Kumar is a retired government officer and a devotee of Navajyoti Sri Karunakara Guru. His family worshipped kula devatas – the family deities. They went to temples and other holy places. Whenever some misfortunes happened in the family, the astrologers attributed these to the anger and dissatisfaction of family deities. This devotee was born with physical debility and was suffering from many other ailments. In addition, he met with several accidents, causing bone fractures and dislocations. His parents tried different treatments, sorcery, and special prayers to different deities, such as the serpent god. Despite his physical disabilities, he was fortunate to get a government job and a caring wife. He came to Guru along with his friend, whose child was mentally retarded. Guru explained to them the evil effects of worshipping the snake god. The child's retardation was an after-effect of serpent worship.

Guru narrated the story of Anasuya, the chaste wife of sage Athri to bring home the point that how exalted is the status of highly evolved mahatmas and sages. Once, the wives of Brahma, Vishnu, and Maheswara became jealous when they heard that Anasuya was the most chaste woman in the three worlds. They sent their husbands Brahma, Vishnu, and Maheshwara to test her fidelity. They came to the ashram of Athri Maharshi disguised as holy sages, asking for alms.

When Anasuya came out, they put a condition that she should serve them food without any clothes on her. She closed her eyes in shock and meditated to know who the guests were. She came to know the truth. She then took *pada teertham* – the anointed water from the wash of the feet of her sage husband and sprinkled it on the Trimurti. Immediately, they were turned into breastfeeding babies. Anasuya then served food to them and fulfilled her duty. The wives of Trimurti were now panic-stricken. They begged Anasuya to bring back their husbands to their original forms. The story says that Anasuya brought back the Trimurti to their previous bodies.

There is another story that reveals the spiritual status of Brahmajnani rishis (sages who realized Brahman). Once, Indra was cursed by Rishi Gautama for violating the chastity of his wife. Indra had to abandon Swarga because his body was deformed due to the rishi's curse. Indra went to the Trimurti seeking their help. But the

Trimurti said they were powerless to remedy the curse of a rishi. At that time, Narada appeared on the scene and advised Indra to approach Athri Maharshi.

So, Indra came down to the Ashram of Athri at Kanyakumari and begged the Rishi to save him from the curse. Athri turned to his wife, Anasuya, and asked her to help him. She took Athri Maharshi's *pada teertham* and sprinkled it on Indra. He was immediately purified of his sin. The place is still known as Sucheendram, meaning the place where Indra was purified.[1] So one can realize the spiritual status of a Brahmarshi in comparison with devatas. Today, unfortunately, instead of Athri the Trimurtis are worshipped at Sucheendram temple, which is supposed to be the *samadhi* of Athri Maharshi. The holy sages are sidelined to give prominence to Vaidika Dharma, which gives importance to Trimurti worship.

We shall return to the story. Guru's explanation stirred the mind of Krishna Kumar. After a few months, he came to Guru with his wife and children. Gradually, he became a regular visitor to the Ashram. Soon, he realized that the root cause of his troubles was related to the family temple and the worship of impotent and inauspicious deities. When his parents visited the Ashram, the Guru advised them to discontinue this worship and the unwanted rituals. But his father was not convinced. He thought that his son was destroying everything. So, Guru advised this devotee to consult a good astrologer to examine the reasons behind the miseries in the family. With the consent of all, he invited a famous astrologer to his home. On the appointed day, Guru deputed two persons from the Ashram to review the findings. The astrologer spread the cowries after lighting a lamp. He found that the family temple had a great heritage of more than 750 years, but all the deities were dissatisfied and angry now.

He suggested a series of remedies like renovation of the temple, digging a separate well for drawing water for the exclusive use of the temple, construction of a compound wall, reinstallation of the idols, starting daily poojas by appointing a separate priest, etc. No ordinary family could afford the expenses for these rituals. At that time, Krishna Kumar intervened and asked, "Look, I believe in a Guru. Kindly examine whether the deities will be satisfied by performing whatever the Guru says in this regard." He did not disclose the name of the Guru or Ashram. The astrologer spread the cowries again. He could not believe what he saw. He repeated the exercise. Again, the same result. Hesitatingly, he declared that only the Guru could offer a permanent remedy. Whatever other remedies are done, they would be effective only for 3 to 5 years or at the most 10 years. After that, everything will have to be repeated. Nobody could believe this verdict. A relative who was present there disputed how a powerful spirit such as Brahma Rakshas can be given Mukthi by his

Guru. The astrologer stated firmly that, as per the readings, even the Brahma Rakshas can be released through the Guru.

When all the family members came to the Ashram, Guru explained how the good fortunes of once prosperous families were ruined, although they had family temples and worshipped the deities according to the shastras. Guru also explained how the Gurupooja can liberate the deities as well as thousands of Pitrus (ancestral souls) under them. Krishna Kumar was convinced. He started following Guru Margam and was saved from Pitru Dosha and Aradhana Dosha (*Boundless Grace*, pp. 163-167).

Pitru Dosha and Aradhana Dosha are related to problems arising out of spiritual practices contrary to Yuga Dharma. When a society does not follow Yuga Dharma, there will be stagnation and suffering of different sorts in the families and society.

2

Sri Herman Nenning is a spiritual seeker from Germany. He was born in the village of Boos in Bavaria, South-West Germany. He used to have a feeling in his early childhood that God was communicating with him now and then. His spiritual inquiries took him to India, where he met with several Gurus. His search finally led him to Navajyoti Sri Karunakara Guru. It was in 1989. He told Guru about his long search to find a Guru. He stayed for ten days in the Ashram. On the tenth day, as he was leaving, he asked Guru, "Can You be my Guru?" Guru would not agree, "Come again, come if you are ready to search deeper," Guru said.

He went back but returned shortly. This time, he sought help from the Guru. His younger brother Gerhard had taken to heavy drinking. He would not disclose what disturbed him, but after much coaxing, he let his secret out. Gerhard was haunted by evil spirits. These entities even entered his body and tried to push him out of his body. No matter where he slept, these spirits followed him. Every night, he had these terrifying experiences. He turned to alcohol to escape from this tyranny. Gerhard resisted medical help as he was pretty sure that the doctors would find him insane. He was beginning to think that something was going wrong with him.

Earlier, Nenning had enquired with the other spiritual masters whom he met in India whether there was any solution for his brother's problem. All of them prescribed elaborate rituals in temples. Somehow, he could not be convinced that it was the proper remedy. When he informed Guru of the problem, he said: "Your brother is suffering from spirit attacks. There were some suicides in your family long ago. He is troubled by those souls. There is a solution here – Guru Pooja. But it is not

easy. It means a lot of responsibility for you. You must understand many things as well," Guru said.

He was eager to explore this possibility. Guru's disciples explained to him very patiently what he needed to understand. The sessions continued for three consecutive days. Guru Pooja means the 'Worship of Guru.' The spirit world (the souls of ancestors, etc.) has a direct influence on the life of the living on the earth plane. These entities could be good or evil. Only a Guru who has transcended at least the seventh jnana bhumika[2] can manage such spirits. Guru liberates these spirits or gives them an opportunity for rebirth in a suitable karmic ecosystem. The hostile spirits would be neutralized with the radiance of the Guru. The danger if he strays away from this spiritual protection was explained to him. He understood, and his acceptance was total. Finally, after making sure that he had grasped the fundamentals, Guru Pooja was performed.

In this pooja, there was no pooja at all – no rites or rituals involved. Guru asked him to attend all the prayers in the Prayer Hall for that day. He made a flower garland and offered it to the Guru. He also prayed, offering flowers. After fourteen days of this, he reached Germany. His brother was there to receive him. Nenning asked him: "How are you?" "I don't know how; for two weeks I could sleep well and am completely free of the fear which troubled me," Gerard said. Nenning was thoroughly astonished that the Guru could, from such a distance and without ever seeing his brother, effect such a remedy. Later, his brother too came to India to see Guru and became his devotee *(Boundless Grace, pp. 157-162).*

3

Many people die because of some diseases, accidents, suicide, etc., in the prime of their lives. We may forget those incidents after some time without going into the mystery behind such untimely deaths. The reasons for such premature deaths are spiritual, mostly related to Pitru Dosha or the influence of evil spirits. A businessman from Bangalore, who had no belief in these things, narrates his experience thus:

My name is Anand Ram. My grandfather belonged to Hindupur village in Andhra Pradesh. He came to Bangalore at the age of fourteen. His life was full of hardships. There was a Vasavi temple where he lived in Bangalore. He slept in this temple during the nights. He ate food from this temple and went to work in the City Market. My grandfather came from such a background. He was running a good business during 1938-40. He desired his children and grandchildren to live in a prosperous way. So, we ate in golden vessels with golden spoons and glasses. Our grandfather

felt very glad when we ate in this manner. He had two cars at that time. One car was for us to go to school. We were brought up in this manner.

In 1966-67, when I completed my degree, I had the desire to go to America to study Chartered Accountancy. At that time, the health of my brother deteriorated. It was diagnosed as cancer, so I cancelled my plan to go to the USA. My father and grandfather didn't know English. I sacrificed my desire for the sake of my brother as my parents were unable to read and follow the medical reports and doctors' instructions and I had to personally attend to the diagnosis and treatment.

One of my classmates, Venkatachalapathi was the owner of a big hotel in Bangalore city. We were close friends. We went to many places together in our car. His grandfather was from Palakkad. I visited Thrissur in Kerala with him. He was very interested in astrology, but I had no faith in it. Once we came to Thrissur and met with a famous astrologer by the name Achuthan Nair. Sree Achutha Menon was the Chief Minister of Kerala then. The Ministry was for three years, unlike the present five years. Achutha Menon acted only according to the advice of this astrologer, and he planned everything, accordingly, including the visits to Delhi and whom to meet, etc. He was such a famous astrologer. My friend took me to this astrologer, although I was a disbeliever.

My friend gave him Rs 50 as the fee for a consultation. When he came out, he asked me to avail this opportunity and consult with him. I said I had nothing to consult with him. My friend reminded me about my brother, who was very ill. He said I should consult him about his health problem. The astrologer spread his chart and explained the things with the help of my friend, as I did not know Malayalam. The astrologer said that there was Pitru Dosha in my family, so there would be troubles. I didn't take it seriously. He advised me to perform homa and other rituals. I informed my mother about this. She said that we had to go by the advice of the astrologer. 'If your brother got well, it is well and good,' she said. So, we performed all poojas and rituals. About ten people came from Kerala and performed a homa, which lasted eight days. We also did charities.

We went to the astrologer and asked him whether the Pitru Dosha was remedied by the rituals. The astrologer consulted his chart; I noticed the puzzlement on his face. Already, I had no faith in this. My friend comforted me saying that all doshas have been removed now. He also said my brother would be alright very soon. But my brother died in 1970. There was a big difficulty after his death. We were two brothers and one sister. Before his death, my brother had said that he wanted to see me married. Our well-wishers advised us that good treatment was available in Salem, so we went there for his treatment. It was there that I met my wife for the first time. The

doctor told us that my brother's life would last only for three or four months and that they were helpless. Since my brother wanted to see me married, I soon got married in September 1969. My brother died after this in March 1970. That was the tragedy in my house.

During 1975-76, I too developed the same symptoms of my brother's disease. This disease is known as Hodgkin's disease. There was no medicine for this disease, so we felt very frustrated. I didn't inform anyone because my parents had not yet recovered from the shock of my brother's death. My body became very weak, and my hair started to fall. I knew that my days were numbered. What can be done? Nobody can prevent death. We were living in an old house. My mother advised us to build a new house. I knew that my death was near. But I must fulfil my mother's desire. We purchased a plot and built the house very quickly. We shifted to that house on the Vijayadashami day in October 1977.

When my grandfather went to Salem in 1977, he served food to a group of Sannyasis as well as to other elders. He also gifted clothes to them. Whatever profit he earned, he gave away to charity. Once, he asked me whether I had any objection to it. I said that my father had also advised me to make donations from our earnings. He always respected Sannyasis, but I didn't like Sannyasis. In December 1977, a relative from Salem phoned me and said that a few Sannyasis had come to Bangalore. He asked me to arrange accommodation and food for them. I told my grandfather that this was not my responsibility, and I left the matter to him to handle.

We had come to the new house. The old house was in the city, and it was vacant. My grandfather accommodated them in that house. There were six people in the group, which included one Mohan Bose and Swami Satprabha. They were on their way to attend the Kumbh Mela at Prayag. Every day, my grandfather met those Sannyasis and took care of their food and other amenities.

One day, Mohan Bose told my grandfather that he wanted to see his grandson. He came and told me that the Sannyasi wanted to see me. I asked my grandfather to take care of them and provide whatever they wanted, but I was not interested in meeting them. However, they insisted on meeting me. Then I said, 'I cannot go there to see them, let them come to the house and meet me if they are so particular.' They asked me whether they could come at seven in the evening. As I returned from the factory, usually at seven in the evening, I was not at all interested in having a meeting at that time. There was no mobile phone or telephone then. I thought I would go home at 9 instead of the usual 7'0 o'clock. By 9'0 o'clock they would have gone for good, I thought.

I reached home at 9:15 PM and pressed the calling bell. When the door opened, the Sannyasi stood in front of me. We looked at each other for a moment. Then we went inside and began to talk. Mohan Bose was speaking in English and his thoughts were of a very high level; I did not understand what it was. He wanted to talk to me alone. I said there was no need, and he could talk in front of all the others. After all, there was no secret. But he insisted that he wanted to speak with me privately. My grandfather suggested that we might go inside the room and talk.

Mohan Bose and I went into the room. He revealed the problem of my disease that nobody else had known until then. I had not shared it even with my wife. I said to him: 'All these things are now past. There is no use in thinking about the past.' Mohan Boss revealed that I was suffering from the same disease that killed my brother. What he said was correct. Nobody else had known about it except me. He said that all people might reveal their past, but it was very difficult to know about the future. Then I said, 'You have revealed the past. Now, please tell me if there was any solution.' He said, 'I am authorized to inform you only this much. I have a Guru. If he wills, there could be a solution for your problem.' 'Please ask your Guru, then,' I said. 'I can't ask now because I am going to Prayag. Once I come back, I shall ask him.'

There was no telephone facility in those days. I talked to him again because I liked what he said. Now I had faith that his Guru could help me. I inquired with them whether they required any service before they went. It was cold in Bangalore, so they asked for bedsheets. In the morning, I purchased bed sheets and gave them and handed over some money. I had no faith that they would come back; I thought it was all over. After three months, I received a postcard. It was from Mohan Bose. He had written that he was now in Bangalore and would go to Thiruvananthapuram after a while. In August 1978, I got a phone call from Thiruvananthapuram. On those days one had to go to the Railway station to book a phone call. He told me over the phone that he had informed Guru, and he wanted you and your mother to come to the Ashram.

The people in my house were afraid to go to Kerala. They had a notion that the people in Kerala practiced sorcery, mantra, and tantra. There was no such thing in Karnataka. When I reached the Ashram, I told Guru: 'God has given me everything and I don't need anything. But please give me some more time to live.' Then Guru asked: 'Why do you want more time?' I said, my children, Sanjay is six years old and Shankar is three years. Apart from these two children, there is a brother's child too. There is no problem if I die after they're grown up.' Guru asked me how many more years I wanted to live. I said I would be happy if I could live for eight or ten years.

'You want to live only for 10 years?' Guru asked. 'Once the children are grown up, there will be no problem,' I said.

Guru told me to meet Janani, the sannyasin who was 'seeing' things in darshan. I did as was instructed. Janani came out and informed Guru what she saw in her vision. 'He has enough lifespan, but because of Pitru Dosha, there is this problem.' Guru said, 'No problem, we can remove the dosha.' Guru spoke to me in Tamil, and Mohan Bose interpreted it in English.

One day, Guru called me over and caressed my body three times. 'Everything is alright now, you may go now,' Guru said. My mother and I were not convinced. Although I had faith in him, I requested Guru to give me some medicines. Guru got some herbal concoctions prepared and gave them to me. Within two years, I was fully cured.

One day in 1998, Guru informed me that one more child would be born to me. I said: 'We have two children, that is enough.' Guru replied, 'No. There is a curse on your Vasavi community. If that curse is to be removed, a child should be born in your family. Through that, there will be the release from that curse.' My wife and I prayed for one month while living in the Ashram. After some time, a child was born to us. We had no girl child in our family; all were boys. This was the first girl, so all of us loved her. She was a sweet child from the beginning. We admitted her to a Convent school in Bangalore.

Once before the birth of Rishi Priya (Rishi Ratna Janani) Mohan Bose had asked me if I were to be blessed with a child, whether I would give it to Guru. In my mind, I thought I would not give, but I was unable to tell him. I said: 'What can be done if the Will of God is so?' But in my mind, I said I would not give. When Rishi Ratna Janani was sixteen years old, Guru said, 'Let her do her studies living in the Ashram.' She had passed X standard, and we got her admission for the degree. But Guru said she should come to the Ashram and do her studies.

I was unable to give him any reply. One day, Sri Janardhana Menon, a disciple of Guru came to Bangalore. He advised me that I should send Rishi Ratna Janani to the Ashram. But I told him that she must complete her degree. We can do whatever is required after that. I had a desire that she should excel in the field of education or any other field. I was very much attached to my family – my wife and daughter. They were my whole world. It was those sixteen years that gave me the greatest happiness.

At last, I brought her to the Ashram and admitted her to a college. Then everybody asked. 'Why should a girl who studied in Bangalore come and study here?' I said she had to be in the Ashram. She could go to college for only a few days. She had to be with Guru, although she came to complete the degree. There are lakhs of people who have completed degrees. But the purpose was that she should remain with Guru and realize the Truth…"[3]

4

We shall examine another incident related to Pitru Dosha and how Navajyoti Sri Karunakara Guru saved a family of (Late) Sri Chidambaram, former Dy. Director of Education, Govt. of Kerala, who lived at Harippad in Kollam district, Kerala. His family was suffering from the ill effects of Pitru Dosha. They were consulting astrologers to find a way out of the ills at home. That was an old household with a family temple and family deities that were worshipped as per tradition. The family's fortunes had begun to deteriorate. The astrologers pointed out that since the family deities and Pitrus were unhappy, they should be rehabilitated after building a new temple. They identified the place for building the temple. But it was not practical at a time when they were struggling in life.

The mother in the house came and told Guru the entire story. Guru asked her whether the family was able to build a new temple and move the deities. She said they had no faith in these things. 'There is no need for any temple and the reinstallation of deities. I shall remove the Pitru Dosha just with sankalpam (Will) 'Come after six months,' Guru said to the lady.

The lady came again after six months. Guru advised her to fix a day to perform Guru Pooja. 'All the family members should be present. Also, call a good astrologer,' Guru said. They invited a famous astrologer and briefed him. When he heard that the deities and Pitrus could be removed just with sankalpam without any rituals, he said: 'We are viewing this scientifically. No individual, let him be any great saint, can appease the deities through his divine power and sankalpam. Rituals like homa, etc., are essential. If the deities observed in the chart were seen relocated by sankalpam, then only can it be believed,' he added.

Guru reached the house in the morning on the appointed day. Two little girls who were brahmacharinis (celibates) and a couple of other devotees accompanied him. A big crowd had assembled there as spectators, including the family members. The astrologer also arrived in time. For everyone, it was a different experience from what was expected. Guru sat in the front hall. The astrologer was also seated.

Guru asked the astrologer to see what spirits were in the house. After the calculation, the astrologer said, 'It's a very old family, about 800 years old. He revealed that there were so and so deities, including Brahma-Rakshas and Naga Devata. He also disclosed that the remedial measure was to make a new temple and install them there.

Guru called the brahmacharini girl and asked her to see the spiritual background of the family and then to neutralize the disturbing deities by doing sankalpam. She had been gifted with the faculty to 'see things' in vision. She did as was instructed after sitting in meditation for a few minutes. 'Now see whether the said deities have been moved,' Guru said to the astrologer.

The astrologer examined the chart. There was some agitation on his face. Has the calculation gone wrong? The astrologer doubted and examined the chart again and again. The same results! "Why, have they all moved?" Guru asked him. "From the calculation, it is seen that they have all moved.' 'Isn't the chart true?', Guru asked. 'Yes, it is true,' the astrologer replied. 'Then, what is the doubt?'

The astrologer suddenly rose and prostrated in front of the Guru. 'Please forgive me. I have not seen anything like this before. I am seeing a unique performance like this for the first time. It is a new experience.'

Some people present there asked the astrologer. 'It was said that all these have moved. Where did they move?' The astrologer said loudly, looking at the crowd, 'They have been moved to an Ashram in the far south, as per the reading in the chart.'

When all these spirits were asked to move, all except one were ready to move. That one was a Sannyasi, a member of the family. As it was standing there as the family head in the Pitru rashi[6,] it was unwilling to move without someone taking that position. It was, however, desirous of salvation. The family's good fortune was deteriorating because of the tears of this Sannyasi. The Sannyasi moved only after the Guru promised to take his position. It was a soul that had immense love for the family.

Children's luck and the prosperity of a family depend upon the merits and demerits of ancestors to a great extent. Generally, people come to know about Pitru Dosha whenever some difficulties arise in the family. They perform certain rituals to appease the Pitrus, but the Pitru Dosha is not fully remedied. Pitru Dosha is the cause behind the decadence of most families. After Guru Pooja, the family

progressed spiritually and materially as it was liberated from the trouble of family deities.

Is it not the negation of the traditional ways of God-worship? One may ask. It is not a negation of the tradition. The ways of worship we have followed for ages are not in tune with Yuga Dharma. God-worship has been limited to the concept of heaven and the Trimurti. People are not being guided to the unifying truth of Brahman in practical terms. Despite so much scientific and technological advancement, we see that society is still in turmoil, suffering from contrary experiences and tragedies. A well-ordered new path is needed, which will erase the faults from the cause and effect, gross and subtle aspects of human life.

Notes/References

1. Shucheendram Temple is also known as 'The Tanumalayan or Sthanu-malayan Temple as per the Sthala Purana. It is located in Shucheendram in the Kanyakumari district of Tamil Nadu, India. The name Stanumalaya denotes Trimurtis; "Stanu" means Shiva; "Mal" means Vishnu, and the "Ayan" means Brahma.

2. A soul must pass through ten spiritual stages (jnana bhumikas) to realize the Absolute Truth – the Parabrahm.

3. The speech of Sri Anand Ram on his Sapthati felicitation at Santhigiri Ashram

Chapter 4

God Does Not Sit in Heaven

Section 4:1

The concept of Heaven and Hell is one of the central themes throughout the Jewish, Christian, and Muslim religions. The Catholic Church teaches that "heaven is the ultimate end and fulfilment of the deepest human longings, the state of supreme, definitive happiness." *(Catechism of the Catholic Church, 1024).* Some denominations in Protestant Christianity teach that one enters heaven at the moment of death, while others teach that this occurs at a later time (the Last Judgment). The Seventh-day Adventist understanding of heaven is: "That heaven is a place where God resides. As described in *Revelation 11:12,* "They went to Heaven, wrapped in a cloud." Jehovah's Witnesses believe that heaven is the dwelling place of Jehovah and his spirit creatures.

Heaven is described in the Quran as a beautiful garden. Jannah is Paradise, where those who have been good go. It is described in the Quran as a "garden of pleasure" *(Quran 31:8).* Muslims believe they get to Paradise by living religiously, asking Allah for forgiveness, and doing good actions in their life. It is said in the Quran that Allah created seven heavens, including the earth. It is also said that Prophet Muhammad reached the seventh heaven and saw God.

God in Islam, Judaism, and Christianity is portrayed as someone who pronounces the final judgment sitting in heaven, who is jealous and angry[1] with those who do not believe in him and his prophet, and who punishes them severely.[2] Those who believe in Moses, Jesus, and the Prophet Muhammad will go to heaven, and those who do not will burn in hellfire, according to Abrahamic religions.[3] On the one hand is the temptation of the pleasures of heaven, and on the other hand, the torments and punishments of hell. Just one birth and one Judgement – is it not enough to make believers fearful, and obedient?

Brahmananda, the Bliss of God

God or Brahman is a pure blissful radiance beyond heaven and hell, untouched by jealousy, hatred, punishment, and so on, according to the Indian rishis. He does not judge you and push you into heaven or hell. God is not reclining among the supersensual pleasures in heaven. You will find in the abode of God no Houries

roaming the Garden of Eden as the Quran promises, nor rivers flowing with honey or wine, nor anyone to dress you up in green silk and gold bracelets and seat you on a throne.

Heaven is like an empire of pleasure, a world to experience the fruits of one's pious deeds. Those pleasures do not last. Heaven and hell are not the purposes of human birth. Very few people know the taste of eternal bliss (*Brahmananda*, the bliss of Brahman) that is available beyond heaven. Those who have experienced that infinite bliss, even for a few seconds, will never desire any heavenly pleasures. Some say that *Brahmananda* itself is moksha.

The Blissful Abodes Above Heaven

Heaven or Swarga is the abode of devatas in Hinduism and angels in prophetic religions. There is, therefore, this doubt about whether the Heavenly Father of Abrahamic religions is one such angel in heaven. The ruler or the lord of heaven is Indra, the god of strength and intelligence. In Hinduism, there is yet another power above the swarga of Indra, in the seventh heaven. He is called Moola Ganapati because he is the master of Ganas (the devatas, including Trimurti and Indra).

The myth of elephant-faced Ganapati described in the Puranas does not match with Moola Ganapati because the Trimurti and the family of deities stand below Moola Ganapati in the spiritual hierarchy. From the revelation of Navajyoti Sri Karunakara Guru, it can be realized that Moola Ganapati is a Rishi (in Rishi Mandalam) who is a ruling power in the solar system.

According to Guru, and according to the Puranas such as Bhagavata Puranam, there are a few more spiritual heavens above the heaven, such as Rishi Mandalam (Daiva Mandalam), Ishwara Mandalam, Brahma Mandalam, and finally the Parabrahma Mandalam, the abode of Supreme Light. The names of these higher spiritual realms in the Puranas are a little different, which has been explained in detail in a different chapter.

Is There a Final Judgement?

Now, about the Judgement in Abrahamic religions. Pious deeds *(punya karma)* bring happiness, and sinful deeds *(papa karma)* bring sorrow. This theory of karma is a system of natural cause-and-effect rules. It is a naturally occurring phenomenon, like the theory of attraction in nature. Touching fire will burn your hand. It doesn't need a judge to decide that. Any action has two results: one is material, and the other is spiritual. The material result is immediate. The spiritual gets absorbed in the soul. It

does not go away even after death. After death, the subtle body *(sookshma shareera)* enters various astral biospheres, either pleasant or miserable according to its karma. These souls come back to the earth after some time to continue the process of spiritual evolution. One gets the qualification to be in the presence of Brahman only after getting fully purified of all sins and transcending many dimensions of consciousness.

Does God judge and punish birds and animals? Their condition itself is their punishment. Similarly, the punishment for non-believers is the state of being non-believers. Now God must bring them closer to Him and not torment them or throw them into hellfire. And to do so is ungodly.

The Quran was dictated by Gabriel, an angel who, throughout the Quran, issues stringent punishments and threats to nonbelievers. When Prophet Muhammad saw the angel for the first time, he ran away in fear and suffered fits. He could face it again only when encouraged by his wife. In the Old Testament, it is said that angels deceived and led men astray. Both the Quran and the Bible tell how one of the angels became a devil. In fact, who is the God spoken of in the prophetic religions? Is God an angry, jealous angel that hates and destroys those who do not believe in Him and his prophets?

We all know how the fallen angels persecuted Jesus Christ. His last words were, "My God, my God, why have you forsaken me?" Jesus and Prophet Muhammad spoke about God from the boundaries of their spiritual experiences and the cultural refinement of the societies in which they were born. They tried to lead the people to the concept of one God. But their messages got distorted when they were handled by those who had no spiritual experience.

The Final Prophet and the Only Son of God

Sanatana Dharma advocates a system of spiritual evolution through the multidimensional cosmic experience. It is the process by which every living being acquires the qualities of truth, dharma, kindness, mercy, etc., through the experience of multiple births, and gradually attains union with God by transcending different stages of higher consciousness *(Jnana Bhumikas).*

From time to time, great Gurus appear to guide man in the endless march of yugas. Man perceives the truth and the way through them. In the end, when all the karmas are exhausted, man merges with the Light of God. This process takes sometimes millions of years. Therefore, there is no concept of a 'Final Prophet' or the only begotten 'Son of God' in Sanatana Dharma. The idea of a 'Final Prophet' is related to

the prophetic lineage in Islam. It means that there will be no more prophets in the prophetic lineage. However, it does not apply to Sanatana Dharma or other religious traditions. Religious conflicts have arisen and continue to arise due to ignorance of the eternal spiritual system of God.

Guru said, "Islam and Christianity are prophetic religions that do not have a long history. Besides, there is a deviation from the time of Moses. Also, these two religions have performed their functions in their respective paths. To whatever extent these religious groups might have become elevated through education and affluence, and however long they might have stayed close to political power, something is lacking. That is the refinement of Sanatana Dharma that comes with a virtuous way of life combining cleanliness, tidiness, and humility envisaged in the Hindu way of life…(A Dialogue on the Human Prospect, P. 126)

Guru states further: "As far as Islam and Christianity are concerned, conflicts and consequent divisions occurred within them even as they were coming up. This divisive tendency had led to disasters. It is not yet time for another coming of a prophet to bring peace and rejuvenate these faiths. Besides, other *Paramparas* have not been able to go deep into spirituality as the Sanatana or perennial law of the Manvantara system. It is a matter of divine intervention. Such depth of spirituality as this is difficult to find elsewhere. And so is such extensive history and religious culture…" *(Ibid, P. 127)*

All religions should evolve from the limitations of the heaven-centric view of God to the Sanatana cosmology. The focus of the Bhagavad Gita, Upanishads, and Vedas is Brahman, the one God of the universe. However, it is observed that Brahman has hardly any place in traditional Hindu worship. God worship for the adherents has come to mean going to temples or observing certain rituals as advised by religious pundits, mostly for wish fulfilment.

Yuga Dharma

According to Manu's spiritual regime, every yuga will have its Trikala Jnani Gurus and a unique mantra formula to link man with the Supreme Light. Yuga Dharma means following the footsteps of the Guru of a Yuga. The mantras of Sri Ram and Sri Krishna were used as the ritual formulas for spiritual realization. These mantras gradually lose their potency with the passage of yugas in which they were revealed. So, the rituals performed using those mantras become ineffective in Kaliyuga for spiritual transition to Satya yuga, the age of direct experience of God.

When Hinduism did not follow the rules of Yuga Dharma, it led to the decadence of Indian society and its enslavement by foreign invaders. Meritless spiritual practices contrary to Yuga Dharma lead to the involution of souls to lower spiritual planes with undesirable consequences in the physical and spiritual realms.

Summary

The chapter presents a comparative discussion of the concepts of heaven, hell, and God across various religious traditions, notably the Abrahamic (Judaism, Christianity, Islam) and Hindu systems. Here's a summary of the key points:

1. Heaven and Hell in Abrahamic Religions: Christianity: Heaven is seen as the ultimate state of happiness and fulfilment. Some Protestant denominations believe that entry to heaven happens at death, while others believe it occurs at the Last Judgment.

Islam: Heaven (Jannah) is described as a paradise filled with pleasure for those who do good deeds, with seven heavens existing in the cosmos, as per the Quran. Hellfire awaits non-believers.

Judgment: God, portrayed as angry and jealous, is seen as the final judge in all three Abrahamic faiths, rewarding believers and punishing non-believers. This generates fear, driving followers toward obedience.

2. Hinduism's Perspective on Heaven and God: Beyond Heaven. In Hinduism, heaven (Swarga) is seen as a temporary abode for souls who perform virtuous deeds, but it is not the goal. True liberation (moksha) lies in realizing Brahman, the infinite bliss beyond the material realm.

God and Karma: Hindu thought emphasizes a natural law of cause and effect through karma, which influences one's journey through rebirth and the purification process required to achieve union with God. Judgment is not about eternal punishment but about spiritual evolution.

Multiple Heavens and Spiritual Hierarchies: Hindu cosmology describes multiple heavens, with different rulers like Indra and higher spiritual realms beyond Swarga, culminating in Parabrahman, the ultimate reality.

3. Critique of Abrahamic Traditions: The chapter suggests that the portrayal of God in Abrahamic religions, particularly as jealous or punishing, is a misrepresentation. It contrasts this with the Sanatana Dharma's view of a blissful, non-judgmental Brahman. It critiques the idea of a "Final Prophet" and the limited prophetic lineage in Abrahamic religions, contrasting this with the eternal nature of spiritual evolution

in Hinduism, where spiritual masters (Gurus) appear across yugas (ages) to guide humanity.

4. Evolution of Religious Understanding: Guru calls for an evolution from a heaven-centric view of God to the more cosmic and eternal view of Sanatana Dharma, which emphasizes union with Brahman over temporary heavenly pleasures. It suggests that current religious practices in Hinduism often focus on rituals for material gain rather than spiritual enlightenment. In essence, the book contrasts the judgment-centred and heaven-focused views of the Abrahamic religions with the broader, cyclical, and spiritual evolution-based views found in Hinduism, emphasizing the ultimate goal of liberation (moksha) beyond heaven and hell.

Notes/References

1. "You shall not bow down to them or worship them, for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate Me." *(Exodus 20:5)*

2. Mohammad said, "Whoever changes his Islamic religion, then kill him." *(Bukhari 9:84:57).*

3. "Thus, Allah will separate the wicked from the just. He will heap the wicked one upon another and then heap them together and cast them in Hell. Such are those that shall be lost." *(Quran 8:37).*

The Fundamentals of Guru Margam

Section 4:2

Guru Dharma, the liberating path of the Guru, deals with the principles related to the evolution of life through the cosmic time cycles, wisdom transmission, and the laws concerning the soul's transmigratory journey for the experience of non-dual Brahman consciousness (Brahm Jnanam). Guru revealed the way to experience Brahm Jnanam, living in the duality of worldly existence.

We might take time cycles such as Yugas, Manvantaras, and Kalpa as some unclear concepts from an unknown past. Just like time in the form of day and night, as well as year and season, is bound to human destiny, Yugas and Manvantaras are the measurements of time, related to the origin and evolution of life in our solar system. The solar system has come into existence with such matchless perfection by the Will of Brahman *(Brahma Nischayam).*

How the absolute non-dual Truth creates a world of plurality is a question that continues to perplex man. Existence cannot be from non-existence, declare the Upanishads.*(Taitiriya, 2012:2.7,1:359).* Although the supreme Truth is non-dual, it creates a world of plurality with names, forms, qualities, and different potencies by launching itself through a primordial kinetic urge *(Adi Sankalpam).* This primordial urge, the spontaneous self-expression of the non-dual Truth, creates the boundaries of time and space as well as the whole phenomenon of existence.

Some religions are against anthropomorphizing God, as they argue that the Absolute Truth is formless. However, the argument is only partially true. Navajyoti Sri Karunakara Guru said:

"Although God is *arupi* (formless), there is *swarupam* (form). When we say the love of God, we should imagine a *swarupam* for God in mind, because God indeed is a *swarupam*. Saying that God is omnipresent and interpreted in some other way, we would never be able to understand God."

The pure absolute consciousness must first transform into an entity for creation, the scriptures reveal. The Brihadaranya Upanishad mentions thus: "In the beginning, this was but the Self in a form similar to that of a Man." *(Brihadaranyaka Upanishad 1:4:1)*

According to Manu Smriti, the treatise on dharma, the First Born of God has been described thus:

"This universe was enveloped in darkness – unperceived, undistinguishable, undiscoverable, unknowable, as it were, entirely sunk in sleep. The irresistible self-existent Lord, undiscovered, creating this universe with the five elements and all other things, was manifested, dispelling the gloom. He who is beyond the cognizance of the senses, subtle, un-discernible, eternal, who is the essence of all things and inconceivable, himself shown forth. He, desiring, seeking to produce various creatures from his own body, first created the waters and deposited in them a seed. This (seed) became a golden egg resplendent as the sun, in which he (Himself) was born as the progenitor of all worlds...."*(Manu Smriti, 1:9).*

As explained in the beginning, this progenitor is known as Manu in Indian spirituality. He is called the Logos in western theology. The rishis calculated the age of the universe in terms of Manvantara after the name of Manu, the archetypal Guru. Man has lost awareness of this archetypal heavenly Father. Navajyoti Sri Karunakara Guru said:

"Manu Parampara is to provide God's dharma to the world. It is a long time now since we have reached this helpless state of not knowing about Manvantara, Chatur Yuga, how many Chatur Yugas constitute a Manvantara…" *(Sampoorna Guruvani, P. 524)*

Nine heavenly bodies revolve around the sun, creating the conditions for the origin, sustenance, and evolution of human life. The rishis revealed that a manvantara has seventy-one age-quartets or Chatur Yugas (306,720,000 human years) consisting of Satya, Treta, Dwapara, and Kali, which cyclically evolve to a pre-determined goal of perfection. Every solar system is identified with a Manu. Fourteen such archetypal Manus appear in an episode of creation called Kalpa.

"When we talk about the origin of the universe, the yuga-cycles and dissolutions happen over such a long age. Manvantara comes at the transition to another yuga-cycle," Navajyoti Sri Karunakara Guru said. *(Ibid., P. 524)*

This process of creation goes on infinitely, without a beginning and end, which explains the theory of an expanding universe with its billions of galaxies and the possible existence of countless solar systems. Therefore, the Indian name for God is Brahman, which means that which expands.

"There is a measure of *Brahma Prakasham* (God's radiance) for the movement of the solar system," said the Guru. The universe moves on the wheel of time; therefore, man cannot move forward without the proper awareness of time. Time is a synonym for change. Navajyoti Sri Karunakara Guru said about it as *avastha bhedam* (change of nature or stage):

"Evolving through each age, developing through centuries, we are crossing stages. When we say *avastha bhedam*, the stage from a base spirit to a deva is a unique stage of ours."

When Darwin's theory of evolution is taken further to ethereal planes (mandalas), the soul of man further evolves into the status of greater luminous bodies of a deva, rishi, Sannyasi, and other higher levels of manifestation. The soul can evolve higher to become the authority of a solar system, zodiacs, and even galaxies, ending with Universal Consciousness (Parabrahm). Guru termed it as the evolution from an Atom to the Absolute (from *Anu to Akhantam*).

The Lokas mentioned in the Bhagavata Purana and other texts relate to these stages of soul evolution. After the age of Kali, the Chatur Yuga cycle begins again with Satya, Treta, Dwapara, and Kali. Satya yuga is the age of perfection, when God-realization is direct, according to the rishis. While the perfected souls in Satya yuga adorn the heavens as radiant entities and merge with Brahman at the end of a Kalpa, souls in the various states of evolution, such as an animal, human, deva, or a rishi, also must go through the long process of evolution through the cycle of yugas. The soul might go down in the process of evolution when dharma and karma are violated.

The present age is the Kaliyuga of the 28th Chatur Yuga, with 43 Chatur Yugas to go to complete this Manu cycle. Kaliyuga is a period of spiritual advancement. The spiritual order of Kaliyuga requires that man attain the necessary soul luminance to qualify for birth in the all-perfect Satya yuga, after rectifying the mistakes that might have happened in the karma and dharma of previous yuga cycles. Sanatana Dharma is related to this eternal spiritual order. However, the mediums of revelation as well as the modes of application change from time to time because of socio-environmental changes and human errors that trigger periodical civilizational changes. This change is continuous.

"When the Treta-yuga is completely traversed in the order of yuga dharma, an ideology cannot remain more than 5000 or 10000 years. With time, many failings come in those ideologies," the Guru said.

Given the above, Yuga Dharma embodies the concept of age-specific renewal of the dharmic order. Guru mentions that "Yuga Dharma is not just for a particular caste, religion, or person, Yuga Dharma is for the whole world… We should know what yuga dharma is. There is no use taking up all four without following what is to be followed in each Yuga. But we have a tradition that has taken up all four."

The ways of worship and social laws of the bygone ages (Treta and Dwapara) are practiced in Kaliyuga, contrary to the Sanatana spiritual order. The regime of mahatmas and their spiritual guidance about Kaliyuga, according to the concept of yuga dharma, is ignored. The rituals and the sacred chants of earlier yugas (Treta and Dwapara) are followed in the Kaliyuga. The rights and wrongs of the past yugas are repeated, arresting the age-related spiritual evolution.

Kaliyuga – the Age of the Supramental

While the Vedic tradition portrayed Kaliyuga as an age of ruin, Navajyoti Sri Karunakara Guru said that Kali is the best age after Satya Yuga, since it is an age of spiritual advancement. Even the Shudras can achieve higher goals in life, including the right to rule and God-realization. The following revelations of Navajyoti Sri Karunakara Guru regarding the dharmic order of Kaliyuga are significant:

*We should make changes according to the time. Time will not step aside for us. Since this is the age of Kali, what is required is the propagation of dharma suitable to Kaliyuga.

*Let us know that whatever our predecessors have earned for us, all that we have earned. Kali-yuga is to choose the good in what has been earned.

*If the time of deva in the Treta and Dwapara had been fulfilled through mantra and tantra, it must be fulfilled through austerities and knowledge (tapas and jnana) in the age of Kali.

*Without perfecting the Kali-dharma, it would never be able to enter Satya yuga.

*Most jnanis have not been able to understand what the dharmic order of Kaliyuga is.

*To implement Kaliyuga-dharma, a correction and a new path are required. The new path is to develop good character among the people.

The effort for the transition to Kaliyuga-dharma had begun with Sri Krishna more than five thousand years ago. After Sri Krishna, the Upanishad Rishis, Sri Buddha, Mahavir, the Sikh Gurus, and other mahatmas like Sant Kabir tried to rejuvenate the wisdom (jnana) tradition of India. However, their efforts remain unfulfilled because of spiritual distortions. Navajyoti Sri Karunakara Guru referred to it as 'the error that denied Guru Dharma in the name of Vedic Dharma.'

The reason behind the disunity and lack of awareness among the people is the caste system, which came as an offshoot of Vedic tradition and the denial of spiritual

knowledge to non-brahmins. Guru said that there would be a change only when we accept the path opened by Mahatmas:

"What is required first is the removal of ignorance. That will only lead to victory. What is required for that? We should understand the vision of the Mahatmas; we should think about it and then try to actualize it. Thus, if we strive step by step, we can reach the desired shore…. Our destined karma is to knock at the door and find out the self-sacrifice of every great soul that they did for our sake…Mahatmas are the means to love truth and to know the karma with discrimination."

The mahatmas did not get the desired status in India. The Manu order gave way to the Vedic tradition, and it tried to cement the Trimurti tradition. The Hindus are divided into many castes and sects in the Trimurti tradition; therefore, efforts to unite Hindus have always failed. Navajyoti Sri Karunakara Guru said that 'an effort has taken place to unite us through Vaishnava, Shaiva, and Shakteya traditions. But people would not be united in that way, because these three had come in three different ways. What is required for unifying is some awareness.'

Only when we have proper awareness about the spiritual history of mankind and God's plan to evolve life to its perfection, will there be an end to the present chaos in man's life. Guru reveals certain mishaps – occurrences that deviated life from the divine path. These revelations are fundamental for the right spiritual direction of mankind. The most important among these revelations are the ones related to the First Sin and the origin of the Trimurti tradition.

The First Sin

Navajyoti Sri Karunakara Guru said that 'because of the failings in the Manu Parampara when the Brahmic Will was unable to be maintained, the Trimurti tradition came into existence by the Will of that Brahmic power.' However, over the ages, certain failings occurred in the Trimurti tradition. When we examine the Puranas, we realize that an effort has been made to equate Brahman with the Trimurti. Guru said that Truth should not be monopolized by anyone. A person who came under the Manu and a Mahatma who came under the Trimurti tradition did that. Because of their error, the world itself is bound in error.'

The history of that spiritual error is given here, as revealed from the Light:

"What we are going through is the time order of manvantaras. That is our perspective or cognition of the world. In the Manu-tradition, a great spiritual evolute fell from grace in the third Chatur Yuga of the present seventh manvantara. As a

result, Brahman initiated a corrective in the seventh Chatur Yuga (by evolving the Trimurti system), which was brought to completion in the eleventh Chatur Yuga. Thereafter, astral matters related to Mukthi were revealed, which got codified as the Vedas, Shastras, and the Upanishads without changing the old manvantara order.

"Since the sages could not transcend those who received these astral matters and did not enquire into the reason why they had received such knowledge, they used their intellect in understanding the path shown by the Almighty and charted their version of the manvantara time-order – Chatur Yugas, Manvantaras, and Kalpas as subservient to Brahma. Thus, they could not invoke Manu, the First Guru, and grasp the error and correct it. This is a peril that has befallen us. The error was repeated, again and again, as the evolutes who were the spiritual authorities of revealed knowledge could not discover the mystery and unravel it in full before us."(*A Dialogue on the Human Prospect, P.37)*

This was 'the First Sin of Man' against the spiritual order of God. This is a new revelation.

"The error of a great soul in the Manu Parampara, and without highlighting that error, the attempts were to show that only the Trimurti tradition existed from the beginning, and there is nothing greater than this. In front of God Almighty, the Trimurti tradition too became erroneous. It was to correct them, mahatmas were given birth here in the Kaliyuga of each epoch... Standing behind this error, billions of people became like uprooted trees caught in a cyclone," reveals Navajyoti Sri Karunakara Guru.

The error is a sequence to the first sin committed by a great sage by the name Satyatrana in the Manu Parampara in the 3rd Chaturyuga of this Manvantara. The sin of Adam and Eve is popular, but not this primordial one related to Satyatrana.

The mistake prevailing in the world now is that the dharma of the fourth epoch (Kaliyuga) has not been implemented here. Navajyoti Sri Karunakara Guru said that the worship of Almighty God must be perfected in Kaliyuga.

The doctrine of the one Supreme Almighty God was first put forward by India through the Vedas and Upanishads. However, for the last few millennia, Vedic tradition functioned without giving respect to the Manu order; therefore, Yuga dharma could not be established here.

The Guru Incarnation, Karma, and Dharma

The soul in its infinitesimal form should evolve to its Absolute nature, which necessitates an evolutionary scheme. Nature has an inherent character to evolve the Jeeva (soul) to its Absolute status through a series of evolutionary incarnations. There is the process of moulding the physical setting according to the nature and quality of evolution, presupposing an inter-relationship between the spirit's evolutionary status and physical attributes. There exists, also, a divine intervention that creates or directs this rhythmic evolution, explains Swami Navananma Jnana Tapaswi, a senior disciple of Navajyoti Sri Karunakara Guru:

The uniqueness of Indian spirituality is this idea of divine intervention in the form of a spiritual embodiment that exists as the witnessing authority of all actions and knowledge *(Karma-Dharma-Sakshi,* Guru Incarnation) in the evolutionary process of soul and body. In the practical plane, this concept existed in India in the form of guru-disciple spirituality in the scheme of Sanatana Dharma. Since the evolutionary process is successive, the manifestation of *'Karma-Dharma-Sakshi'* is also successive in terms of humanity's spiritual progression. This process has been ordained in a manner of 'karma and dharma' according to age, which is referred to as Yuga Dharma.'

Yuga Dharma is the dharmic orientation of life in accordance with the evolving cycles of time for the soul and body to evolve from their imperfect state to their Absolute status or from the state of ignorance to absolute enlightenment. Indian spirituality considers the relationship between an enlightened Guru, who is the embodiment of absolute realization, and the souls who are struggling to attain freedom from the chains of imperfection as the fundamental dharma for the evolution and fulfillment of all living beings.

'There is a revelatory knowledge, which gives the information about such Guru incarnations who help imperfect souls to pursue the path to perfection. We were not able to comprehend the history of revelations about such great souls and about the prophecies made by them about the incarnations that are to come in succession. We should realize that beyond the wondrous feats and occult performances, there is this path of spiritual evolution for the soul and body by a perennial law in nature. There should be a correction to our ignorance on this subject, as it is not good to wait yet,' says Swami Navananma Jnana Tapaswi.

Evolving a Unitive Spiritual Culture

Karunakara Guru said that "the government and all noble souls have an important responsibility to cultivate a unitive spiritual culture among the people, only then the country will exist…

"The country and the government will be able to exist only through enlightened people. The government and the believers, as well as all people with a spirit of self-sacrifice, should work together for a bright future. There should be an effort to bring the followers of all religions under one umbrella. Lead them to a path of reform through the guidance of an all-knowing seer who can envision the past, present, and future *(Trikala Jnani)*. Only such a *Trikala Jnani* will be able to handle this. A correction is possible only when the words of such Jnanis are respected by the government and scholars. The abilities of Jnanis, thinkers, scholars, and political leaders will be beneficial if the government and all those who love humanity come together to prevent the danger facing the world."

India as a Model for the World

Guru said that India should be a model for the world. He wished that the government and the believers, as well as all people with a spirit of self-sacrifice, should work together for a bright future:

"Today, politics has become the means for earning money, name, and fame. The people are fed up with all this. People should be allowed to think and learn. There is a necessity to bring a sense of unity through love. There should be the fear of God, like the fear of father and mother, to bring unity and love. India should strive to develop an example for the world by proving that the children of Bharat are one, irrespective of their creeds. Then, the world will also desire to adopt that model. Let the believers in the country who think, learn, and teach come together and establish a national organization without any religious or caste label, united as a single body of believers. Religious leaders need not be involved in this. Let them give only instructions. The aim of the government should be to actualize the vision, and not to hang on to power. When the believers become united through the fear of God, they will be respected because of their mutual love. Nothing can be sustained here without love and respect. India's soul has the flavour of love. There is no doubt that India will become a model for the world."

The life and teachings of Navajyoti Sri Karunakara Guru can be seen in the light of a series of prophecies regarding a divine incarnation purporting to this age. The indications of the times and characteristics of that divine incarnation had been

mentioned right through the ages since the dawn of Kaliyuga by many sages and prophets, from Sri Buddha, Jesus Christ, and Prophet Mohammed to futurists and saintly personalities like Nostradamus, Maharshi Aravind Ghosh, and others.

The truth of an incarnation is judged by the impact it makes on humanity's spiritual psyche in line with the cosmic laws of evolution. Navajyoti Sri Karunakara Guru is believed to be the prophesied Maitreya Buddha, the Messiah of God, the Mahadi Imam, who has developed the model for a future world religion that is unitive, universal, and transformative.

When Sri Karunakara Guru transcended all the spiritual dimensions or Jnana Bhumikas, Sri Krishna himself appeared in a vision and revealed to the disciples that from now on they should follow only the Guru.*(A Dialogue on the Human Prospect, P.34)* The Yuga Mantra *(Akhanta Nama)* was also revealed from the Light on Guru's spiritual attainment *(See the Mantra in the biographical section*).

This Akhanta Nama can be chanted sitting in any corner of the world. Guru's devotees vouch that if chanted with faith and bhakti, there will be spiritual experiences. It is a mantra that heals. The Pitrus and family deities get appeased through the chanting of Akhanta Nama. One can get connected with the white radiance of Brahman by the chanting of Akhanta Nama.

Summary

This chapter dives deeply into the spiritual philosophy of Navajyoti Sri Karunakara Guru, emphasizing the 'Religion of Liberation 'and the critical role of 'Yuga Dharma' in human spiritual evolution. The ideas expressed are rooted in a profound understanding of cosmic time cycles (yugas), the evolution of the soul, and the necessity of a dharmic order appropriate to each era, especially Kali Yuga. Here are some key points highlighted in the chapter:

1. Cosmic Time Cycles (Yuga Dharma): Human life and spiritual evolution are linked to vast cycles of cosmic time, such as yugas, manvantaras, and kalpas. Each yuga (age) has a specific dharma (duty or spiritual path) that is suitable for that time. These time cycles are meant to guide the spiritual evolution of souls, with each yuga presenting different challenges and opportunities for human beings.

2. Primordial Creation: Creation stems from a non-dual truth, where the absolute Brahman (the eternal, formless truth) creates a world of plurality through an initial kinetic urge (Adi Sankalpam). This creation is cyclical, with the universe undergoing periods of creation and dissolution in an endless cycle.

3. Manu and the Spiritual Evolution of Humanity: Manu, the archetypal first-born of God (Brahman), is considered the progenitor of all worlds and the guide for each solar system. Every Manvantara has a Manu, under whose guidance life evolves toward perfection. The Manu Parampara (the lineage of Gurus) is vital to understanding the spiritual order that governs human evolution, and it's through their guidance that humanity is meant to attain higher states of consciousness.

4. Kali Yuga – A Time of Spiritual Advancement: Contrary to traditional depictions of Kali Yuga as a period of decay, Navajyoti Sri Karunakara Guru described it as a time of spiritual opportunity and advancement. While spiritual knowledge was once tied to rituals and mantras in previous yugas, in Kali Yuga, the emphasis shifts towards knowledge and austerities (Jnana and Tapasya), helping souls evolve toward enlightenment. In Kali Yuga, all souls, including those from lower classes such as the Shudras, can ascend to higher spiritual levels.

5. Role of Mahatmas and Guru Dharma: Various mahatmas (great souls) have appeared throughout time to guide humanity, including Sri Krishna, Sri Buddha, and others, attempting to correct spiritual distortions. However, a significant spiritual deviation occurred during the Trimurti period (Brahma, Vishnu, and Shiva) when certain sages misinterpreted and altered the original Manu order.

Guru emphasizes the importance of Guru Dharma, where the enlightened Guru helps guide imperfect souls toward spiritual evolution. This progression from imperfection to Absolute Truth is a key component of the Sanatana Dharma. The role of the Guru is not just to perform miracles but to provide the spiritual guidance necessary for the soul's evolution.

6. A Unifying Spiritual Vision: The Guru called for a unified spiritual effort that transcends religious and caste boundaries. He envisioned India as a model for the world, led by a true Trikala Jnani who could guide humanity through the complexities of this age. This unity, he argued, could only come through spiritual awareness and reform guided by enlightened beings.

In conclusion, Navajyoti Sri Karunakara Guru's vision centres on the spiritual upliftment of humanity through adherence to the principles of Yuga Dharma and Guru Dharma. He emphasizes that the current Kali Yuga offers unique opportunities for spiritual growth and that India has a responsibility to guide the world by fostering unity, spiritual reform, and a deeper understanding of the divine plan for human evolution.

Guru the Medium to Realize God

Section 4:3

There is a stage in spirituality that is very difficult to cross without the helping hand of a realized Guru. Navajyoti Sri Karunakara Guru explains here the whole spectrum of spiritual practices and the challenges the seekers encounter at one stage of their spiritual journey. The word of Navajyoti Sri Karunakara Guru (Guruvani) which reveals the depth of this subject, is quoted here: *(Translation from original Malayalam)*

Guruvani

Some people pursue spirituality based on mere bookish knowledge. This will not help because direct instructions are to be sought from a Guru. The lack of punya (virtue) in one's soul is expressed as various diseases. Then, only the Guru can heal through different methods; textual knowledge will not help. One gets punya only through the path of dharma and right karma. So, karma without dharma hinders the soul and the body over time. Then there is the *Vasana* (the basic instincts) from past births. A person acts according to their *Vasana*. Some may do more good deeds, and some tend to do the opposite. Sometimes, the individual will not be able to distinguish between good and bad. So, when he does a bad deed, taking it to be a good one, his entire activity turns bad. Unless one confesses to the Guru about one's negative karma, no solutions can be found, and one comes to a dead end.

In an excess of devotion, some resort to strange deeds and invite people's displeasure. Yet others imagine themselves to be persons of still higher attainment and would act and even move like a yogi or mystic. Over time, the activity of such persons loses clarity; it becomes incomprehensible even to themselves. They will not be able to decide whether *upadesha-margam* (the path of initiation) or the path of concentrating on an *ishta-devata* (favourite deity) is suitable for them. Spiritual entities in the subtle start manifesting before a person who follows either of these paths for some time.

Such manifestations would be according to the evolution of the soul of the devotee. If there is a 'manifestation', the devotee will be full of zeal in his pursuit. His bhakti would also increase. He would start getting visions in the states of *jagrat, swapna, sushupti, turiyam*, and *turiyatitam*. The visions start with the elementals and go on to evil spirits, and apparitions of mystics such as Yogi, Jnani, Karmi, and so on. There are among them demonic beings capable of creating powerful movements in the elemental world. These are the 'lords' in some households and 'gods' in others.

The devotee who has visions of them might even get the feeling that these 'lords' and 'gods' are pleased in his presence. He would then feel proud that he had attained certain heights. He might get visions in the dream as well as in the waking state. He would become respected in the locality. In terms of the soul's growth, some of them get stuck at this stage. If there is no Guru to guide at this stage, a situation may arise that will invite the displeasure of the family and the people in the neighbourhood. They could say bad things about him, and he may even be physically beaten up. Since the devotee has extrasensory experiences, he would still cling to his object of worship. He would carry on as if his experience were spiritual. He would have many matters to present as authentic!

Those who follow the path of worshipping an *ishta devata* would smear holy ash and engage in tantric rites and rituals to earn people's respect. These are minor tricks inspired by the *ishta devata* itself. The devotee and those who believe in him get caught, and even many births could be wasted in this way. This might have happened in his past births, also. The practitioners of such devotion might take to wandering, and their end might come on the roadside somewhere. Yet others would practice yoga, mantra initiation, and worship of *ishta devata* and die without much progress.

Some people work for altered states of consciousness like pratyahara and dharana, related to the samadhi state. Striving thus, they get certain spiritual experiences as well as visions of life. As they go forward, the lack of Punya in the soul, as well as the needs of the body, will block their progress. Here things get out of his control. Correction and guidance can be received at this stage only from a Guru. Guru becomes inevitable here. That is the depth of the riddle that is Guru.

There are certain spiritual stages in the path of God-realization. An aspirant attains one spiritual stage when he goes through 7444 darshans (extrasensory visions). If an individual with a healthy body and punya strives relentlessly and consistently, it would take 18 ½ years to complete this one stage. Even such completion would take an aspirant only to the perplexing stage of '*Vetala Nagaram*' (the realm of unholy spirits). If a mistake is made at this level, one would stagnate in this stage birth after birth, without any progress. An aspirant could fall into such an error whichever path he takes – be it jnana, karma, or bhakti.

It is one among millions and millions of *tyagis* (renouncers) who become capable of getting such an awareness. Many souls are incarnated and depart in a variety of ways. In all this, there would be some truth also. The truth lies in the discernment of right and wrong, in the perspective of dharma. A person who completes 70748 visions of this kind will evolve to a highly elevated plane, moving closer to the

Supreme. Until and unless humanity realizes the value of this great and inexplicable astral process, no one can even guess what the plight would be.

More dangerous than these aspirants and *yuktivadis* (rationalists) who create perverse karmic streams are those poets and thinkers who present a world vision based on intellect, without an inkling of the gross-subtle-cause-effect relationships.

Such *yuktivada* (rationalism) and *mukthivada* (libertarianism) have led to the philosophy of people like Charvaka. These people have a handicap. They don't have the mature awareness that can lead them to their liberation. But they have the skill to open the storehouse of knowledge for the entire world. The effort in this area is of two types of bhaktis: the one without using intelligence – *moodda bhakti*, and devotion born of knowledge – *jnana bhakti*.

Of these, the second group pursues the path of jnana-bhakti and will not have any touch with real spiritual experience. The subjects that their intellects absorb and the writings of those who are in tune with them are of intense value to them; everything else would be senseless to them. But legs tire equally for the person who is chased, and the person who chases. Both will fall pathetically in the end. *Yuktivada* and *mukthivada* have only this much essence. But the real *mukthivadi* is not in this. The author of the Gita has qualified him with great words: 'The one who combines intelligence with spiritual power performs actions with buddhi, yukthi, and the power of yoga.

Some of the scholars who enthral people with their textual knowledge are projected as jnanis by some type of rationalists. Some people are stuck in *moodda bhakti* till the end. These are the type of people who get caught in the sorrowful spiritual realm called *Vetala Nagaram*. People of textual knowledge, no matter how great they are, are also slaves in this spiritual realm. Without a Guru, the aspirant may reach the aberrant state of the *mukthivadi* and *yuktivadi* whose actions do not bear any fruit. As far as mukthivada and yuktivada are concerned, they do not rise to any conceptual height.

1. Reason and liberation are two ideas that deserve special and serious thought. Such thought is a way to freedom. The Dharma of the Guru is eternal and inscrutable. Guru is the giver of 'vision' relating to the level of ***anu*** and ***akhantam*** (the Atom and the Absolute). He possesses the clarity of knowing the past, present, and future. He can impart that proof to others as well. The difference between the Guru and the Deity is immense. A life without realizing this is fruitless. The deities worshipped – devas and devis – are nothing at all in comparison with the visionary disciple of such a Guru."(*The Liberating Dharma (2011), P.11)*

Summary

1. The Limitations of Intellectual and Deistic Devotion: The Flaw of Textual Knowledge: Spiritual pursuit based purely on bookish knowledge or rationalism (yuktivada) fails because it lacks direct experience. Textual knowledge cannot heal the soul's deficiencies (lack of Punya), which often manifest as physical diseases.

The Trap of Misguided Actions: Individuals operate based on basic instincts from past births (Vasanas). Without guidance, a seeker cannot reliably distinguish right from wrong, often executing negative karma under the illusion that it is virtuous.

Deity Worship (Ishta-Devata): Cultivating a strong attachment to a favorite deity or practicing tantric rites to earn social respect creates a dangerous cycle. Seekers get caught in minor spiritual "tricks" inspired by the deity, wasting many lifetimes in fruitless wandering or stagnant practices.

2. The Perils of Astral Manifestations and Visions: As a devotee advances through intense devotion, subtle spiritual entities begin to manifest. Navajyoti Sri Karunakara Guru outlines a highly structured but dangerous progression of these experiences:

The Continuum of Consciousness: Visions start appearing across the five states of consciousness: Jagrat (waking), Swapna (dream), Sushupti (deep sleep), Turiyam (pure consciousness), and Turiyatitam (beyond consciousness).

The Hierarchy of Visions: Visions evolve from basic elementals and evil spirits to apparitions of mystics (Yogis, Jnanis, Karmis) and powerful demonic beings capable of manipulating the elemental world.

The Ego Trap: Devotees often mistake these entities for pleasing divine manifestations, fueling spiritual pride. While the seeker may gain localized respect and display extrasensory abilities, they frequently become stuck, inviting societal backlash, familial displeasure, or mental instability.

3. The Arduous Path of God-Realization: The journey to higher spiritual planes features precise cosmic metrics and high risks of stagnation:

The First Spiritual Stage: Attaining just one complete spiritual stage requires experiencing 7,444 darshans (extrasensory visions). For a healthy individual possessing sufficient Punya (merit) and practicing relentlessly, this single stage takes 18½ years to complete.

The Realm of Vetala Nagaram: Completing this first arduous stage only brings the aspirant to the perplexing and sorrowful realm of unholy spirits known as Vetala Nagaram. Without a Guru, an error at this level causes the seeker to stagnate birth after birth, a trap that claims rationalists, dogmatic ritualists, and blind devotees (moodda bhaktis) alike.

The Path to the Supreme: A seeker must cross 70,748 visions to evolve to a highly elevated plane that nears the Supreme Divine.

4. The Absolute Inevitability of the Guru: When an aspirant works toward altered states of consciousness (like pratyahara and dharana), physical bodily needs and a lack of soul merit inevitably block progress. At this critical juncture, control is lost, making a realized Guru necessary.

Feature / Attribute	**The Deity (Devas / Devis)**	**The Realized Guru**
Scope of Power	Limited to minor astral tricks and fulfilling worldly, ego-driven desires.	Governs the eternal and inscrutable path of Guru Dharma.
Perception	Relies on elemental and localized subtle manifestations.	Possesses absolute clarity of the past, present, and future.
Depth of Vision	Tied to specific forms or attributes.	Provides vision spanning from the Anu (Atom) to the Akhantam (Absolute).
Ultimate Outcome	Can lead to spiritual stagnation in Vetala Nagaram.	Erases past Vasanas, grants direct initiation, and guides the soul to liberation.

Conclusion: The difference between a deity and a realized Guru is immense. Even a visionary disciple of a true Guru holds a spiritual standing far superior to the deities traditionally worshipped by humanity. True liberation belongs to the one who harmonizes human intelligence with spiritual power through the grace of the Master.

The Signs of a Poorna Guru

Section 4:4

Today, we can see several gurus belonging to different sects with a large following. They enthuse the followers with *pravachan* (discourse) on their favourite deity. There is a vast difference between such gurus and a Trikala Jnani Guru. The Trikala Jnani Guru is the spiritual authority to lead the disciples to Mukthi by lifting them to the highest truth - Brahman. Who is a Trikala Jnani or Poorna Guru? What is the definition of such a Guru? The following sayings of Navajyoti Sri Karunakara Guru define the concept of Guruhood from an altogether different and deeper perspective:

Guru Defined

"It is through the Guru that the concept of God is realized. Guru is that special state of attainment, working from the perception of Kalanthara Karma (the spiritual work needed for the transition of ages). A Guru is not someone who acquires knowledge after coming into this world. Guru is a born seer who perceives the evolution of the soul through the ages and sets its course right," said Navajyoti Sri Karunakara Guru.

"If the term Guru stands for a being of special power ordained from nature yet transcending nature, it cannot be known through written scripture or poetry. The *avastha* (the spiritual stage) of the Guru equals the state of God. Guru is a *Deergha darshi* (a sage of farsightedness) who can see and ordain whatever is needed or not needed for an age… The basic mistake of people is that they do not understand what the greatness of a Guru is. Guru, who is the knower of threefold time, is fully perfect. There is a space beyond millions and millions of solar systems; a plane where everything merges. There is nothing more to merge into it. The guru is the one who accomplishes this dharma. Guru intercedes at a certain period to transform society. Learn through Guru Dharma what was made known yesterday, what is put into practice today, and the consequences thereof for tomorrow."

Someone who works miracles is not to be taken as a Guru, Guru said:

"Gurus have been sent to different places with the intent that at least some dharmas will be carried out. All those who are following a religious doctrine are in some way part of Guru Dharma. The Guru who can enlighten all doctrines is called ***Sakala Dharmatma*** (the soul of all dharmas). The doctrine of Guru Dharma is infinite, beyond the reach of ordinary human consciousness. Someone who works miracles is not to be taken as a Guru."

A disciple asked Guru what was the best path to follow, Guru Dharma or Deva Dharma? Guru's answer was this:

"Guru Dharma or Guru Margam is the best. This path would make it possible to build a cultural tradition lasting millions of years. Forge ahead on the strength of your good actions. Find solutions for sins. Seek the guidance of the Gurus for that. Even after believing in the truth that is the Guru, one might go wrong if one does not discern what to pursue and what knowledge to seek.

"Two paths are there for worshipping the Almighty – one that of Devis and Devas and the other of the Rishi Parampara. The power of devi-devas is dominant in the ages of Treta and Dwapara. Guru Margam is for working out fully all the mistakes made by man through the ages. Do not be under the impression that you can know Gurus from what is written down on paper. Learn from seeing those who have learned from life or follow them. This is the way of the Guru-Sishya relationship, is it not? If you carefully grasp this much, you have the means to guard yourselves; the world also has the means to guard itself.

"Guru is equal to God. Guru and God are not separate. They are indeed one. The only means to attain God is the Guru. There should be this conviction and faith," Guru said, "What is the Guru's real state of being? Guru is Light indefinable. Guru's radiance is present in the panchabhutas (five elements). The panchendriyas (five senses) evolve from these panchabhutas. That which shines through the panchabhutas becomes knowledge through the panchendriyas.

"That knowledge works in the annamaya kosha, pranamaya kosha, jnanamaya kosha, vijnanamaya kosha, and anandamaya kosha. Everything in the world is created with annamaya kosha. But without the presence of prana, annamaya kosha will not develop. It means that annamaya kosha and pranamaya kosha relate to radiance.

"The manomaya kosha becomes cognition in the mind. It is vijnanamaya kosha that perceives the cognition, specifically. Its fulfilment is in the anandamaya kosha. Then, nothing else remains apart from bliss. That bliss is of the soul. When bliss comes with the accompaniment of cognition, the soul becomes radiant in all sentient and insentient creation and will permeate everything, becoming the Supreme Soul. Guru is the one who permeates this way.

"It is not through questions the Guru is known. The experience, which begins in a small way, will be self-evident when the time is ripe and through the intimations from jnanis. That experience will become a part of you. To seek answers orally

through questions would be like a sort of lecture series. You should seek clarification only from the Guru by way of guidance. If it is through any other method, doubts can arise. And doubt will cause some inadequacy," Guru said.

The shishya also has the duty to follow the Guru with an unwavering and dedicated mind to realize the truth of the Guru:

"Whatever the shishya does in this world should be for the sake of Guru. With that attitude of dedication, see in Guru whatever you see in God. The shishya should experientially understand that the Guru is the one who has perceived, actualized, and fulfilled everything from the unification with the panchabhutas to the attainment of 'ananda' (bliss). Then, God, Brahman, and Parabhraman are all one in this state of awareness. That 'One' is Guru; the shishya's duty is to know this.

"The Shishya realizes on his own that it is the Guru's soul which has worked for all that knowledge, after ascending to the loftiest heights of knowledge-knowing from the panchabhutas to the anandamaya kosha, to become capable of knowing God. At the same time, the term Guru is to be addressed as an embodiment of knowledge. The person who approaches such a Guru, his heart will murmur: 'This Guru is the path to the ultimate goal'. The disciple should strive single-mindedly, being convinced that what was unattainable despite many efforts and sacrifices will be received at the onset of the Guru's grace.

"Such a man knows how Guru has worked in nature, through his experience of bliss arising from the grace and love of Guru. Then it would become clear to the disciple who is a guru and who is a shishya, and why the Guru was made a medium. All doubts should be clarified in the presence of the Guru, and in that closeness, there will be no need to ask questions," Guru said.

Based on the pronouncements of the Guru, we can make the following checklist to understand the signs of a Poorna Guru:

1. A Poorna Guru will be a Trikala Jnani – a knower of past, present, and future, which means he knows every soul and the status of its inner evolution. Being the authority of souls, he guides every soul appropriately and helps upgrade its inner potency, in proportion to which one's worldly fortunes are defined. The Poorna Guru fathoms the influences that you carry, i.e., the karmic and spiritual entanglements from past and present lives. He will also be able to nullify them.

2. The Poorna Guru takes only the name of Absolute Brahman, which means he is not subservient to a Deva, Devi, or an Angel from whom spiritual energy or

communication is channelized in the form of revelation. He must have transcended the spiritual stages of such mediums and fully submerged with the Supreme Light. The Poorna Guru receives direct messages in the form of visions or revelations from the Light, not through an angel or deva.

3. You may come across great Gurus whose wisdom may amaze you, but check what is the object of their worship. Those who perform miracles should be avoided because the performance of miracles is against the law of God. Many people channel satanic spirits and perform miracles and healing to increase the number of followers. Performance of miracles was a feat of great yogis in the past ages – Dwapara and Treta, but it should not be imitated in Kaliyuga. Even in Yogic science, the performance of miracles is not advised. Kaliyuga is the age of Jnana, Karma, Bhakti, and self-surrender to God.

4. The Poorna Guru is born with the mission of universal change. He modifies the prevailing belief systems and organizes life anew. He will be the initiator of a new Mantra and a way of worship transcending the distinctions of caste, creed, race, or gender. By this, he brings all people under one umbrella. The Poorna Guru brings harmony among the people. He will never claim that he is the only Messenger or final Messenger of God. He considers the work of all Mahatmas as well as their teachings worthy to the extent of their merit. They revealed what they knew.

5. The Poorna Guru is the maker of man, the **Srishti Kartha**. He teaches the science of how to nourish a family. Only the Poorna Guru can teach how to purify the bloodline. He teaches the secret of begetting fortunate children with spiritual faculties and free from mental and physical flaws. He teaches how to nurture the life of man and woman to their absolute potential by way of marriage between two compatible souls, looking into their past lives, purity of ancestral souls, and family stock, the *gotra.*

6.The Poorna Guru preserves humanity by bonding them in love and harmony; therefore, he is **Sthithi Kartha**. He protects the balance between man and nature through Dharma and Karma and helps humanity in its spiritual as well as material advancement.

7. The Poorna Guru removes the fear of death. So, he is **Samhara Kartha**. He places the souls after death at appropriate mandalas to exhaust their karma and gives them an opportunity for rebirth in good wombs for further spiritual evolution.

Summary

1. Defining the Poorna Guru (Trikala Jnani)

A Born Seer, not a Formed Scholar: A Poorna (Perfect) Guru is not someone who accumulates bookish knowledge or masters scriptural discourses (pravachan) after birth. The Guru is an ordained, born seer transcending nature, tasked with executing Kalanthara Karma—the spiritual governance required for the transition of cosmic ages.

The Knower of Threefold Time: As a Trikala Jnani, the Guru possesses absolute perfection and clarity over the past, present, and future. Operating from an cosmic plane beyond millions of solar systems where everything merges, the Guru understands yesterday's occurrences, directs today's practices, and foresees tomorrow's consequences to transform human society.

Miracles vs. True Guruhood: The text strongly cautions against mistaking miracle-workers for true Gurus. While miracles were a feature of yogic feats in the Treta and Dwapara Yugas, imitating them in Kaliyuga violates cosmic law. True Guruhood focuses on Jnana (knowledge), Karma (righteous action), Bhakti (devotion), and self-surrender to God.

2. The Cosmic Anatomy of the Guru: The Five Koshas: The text outlines how the Guru's infinite radiance permeates the building blocks of creation and human consciousness. This progression flows from the elemental framework to the heights of spiritual bliss:

[Panchabhutas (5 Elements)] ⟶ [Panchendriyas (5 Senses)] ⟶ [Knowledge / Cognition]

This absolute knowledge functions through the Five Koshas (Sheaths of the Soul):

Annamaya Kosha (Food Sheath): The physical structure of all worldly creation.

Pranamaya Kosha (Vital Energy Sheath): The vital force (prana) that allows the physical form to develop. Both the food and vital sheaths relate directly to divine radiance.

Manomaya Kosha (Mind Sheath): The realm of mental cognition and thought processing.

Vijnanamaya Kosha (Intellect Sheath): The seat of specialized perception and higher discernment that analyzes cognition.

Anandamaya Kosha (Bliss Sheath): The ultimate fulfillment where nothing remains but pure soul-bliss. When this bliss aligns with conscious cognition, the soul permeates all sentient and insentient creation, merging with the Supreme Soul. The Poorna Guru is the embodiment of this vast, permeating consciousness.

3. The Path of Guru Dharma vs. Deva Dharma

The Shift in Yuga Practice: While Deva Dharma (worshipping deities) and the Rishi Parampara are valid paths to the Almighty, the dominant power of celestial deities belonged to the Treta and Dwapara Yugas.

The Remedy for Human Error: Guru Margam (the Path of the Guru) is specifically designed for Kaliyuga to resolve and correct the deep spiritual and karmic errors made by humanity across the ages. It provides the foundation for a cultural tradition capable of lasting millions of years.

Experiential Learning: A Guru cannot be understood through written paper or oral lectures. Seeking answers through verbal debates results in doubt and inadequacy. True clarity is realized internally when the time is ripe through single-minded closeness, guidance, and direct spiritual transmission.

Checklist: The 7 Signs of a Poorna Guru

Based on the pronouncements of Navajyoti Sri Karunakara Guru, a Perfect Guru displays seven definitive signs:

1. Knower of the Soul's Evolution: As a Trikala Jnani, he identifies the exact status of a soul's evolutionary journey, balances its past/present karmic entanglements, and enhances its inner potency.

2. Aligned Exclusively with Brahman: He takes only the name of the Absolute Brahman. He is completely independent of celestial mediums, devas, or angels, receiving unmediated revelations directly from the Supreme Light.

3. Refusal of Miracle-Working: He abstains from performing public miracles or healings. The text notes that in Kaliyuga, public displays of magic often channel lower or negative entities to amass superficial followings.

4. Catalyst for Universal Change: Born with a global mission, he updates outdated belief systems, establishes new universal modes of worship, and introduces fresh Mantras that transcend all divisions of caste, creed, race, or gender. He respects past Mahatmas without claiming to be the sole or final messenger.

5. Srishti Kartha (The Creator/Maker of Man): He understands the genetic and spiritual science of bloodline purification. By matching compatible souls based on past-life dynamics and ancestral purity (gotra), he guides families to conceive healthy, fortunate children with elevated spiritual faculties.

6. Sthithi Kartha (The Preserver): He maintains social harmony, anchors humanity in pure love, and protects the delicate balance between mankind and nature through the laws of Dharma.

7. Samhara Kartha (The Controller of Death): He completely removes the fear of death from his disciples. Upon their passing, he directs their souls to auspicious astral dimensions (mandalas) to exhaust remaining karma, ensuring their rebirth into virtuous environments for further spiritual evolution.

From Varna Dharma to the Hybrid Age

Section 4:5

Navajyoti Sri Karunakara Guru said that we should strive for peace spiritually and through social action. When asked what Guru's instruction is for a new social order, he said:

"A reorganization of our society, of our country. All of us, believers, should free ourselves from the destructive effects of the caste system. We should overcome ethnic and religious differences. All children of this land should come together in humility and devotion to God. That is the way to reorganize. This will give us strength of mind, and power. The community that could contribute greatly towards this reorganization is the Brahmin community. In them, intelligence, skill, ability, and shrewdness blend as it were. They should give up their Varnashrama caste trappings completely and lay the foundation of a composite-*samkara* culture, the culture that is meant for Kali…

"They should unite with others to build a complete society, totally free from caste or class. They should not be distracted by the differences seen today. The pattern of having one mode of worship for themselves and other modes for the rest should change first. Instead of securing tantric rites, people should be formed in experiential worship of the Divine. Those who strive wholeheartedly for this should lead others who lack awareness. If we do not do this, the births of great souls will be diverted elsewhere, away from our ethnic stream. The focus of redemption will move away, and we will be left in a complex of karma." *(A Dialogue on the Human Prospect, P.123-124)*

The civilizational decadence of India is due to the refusal to enter this mode of spiritual transition, accepting the guidance and leadership of a Trikala Jnani Guru. Unfortunately, the people are groping in the dark, unable to realize it. Until and unless the people of Bharat get organized under the Trikala Jnani Guru respecting Manvantara Dharma, there will be no unity. There will be perpetual social and political unrest, instigated by the enemies within and outside the country. There will be mutual animosity among the people for no reason, and no discernment about what is right and what is wrong. They will not recognize truthful leaders and their self-sacrifices. A variety of political parties will rise from the platforms of caste and religion. The opposition to Vaidika Dharma will increase. Guru once said that it would become impossible for any political party to rule the country independently.

The ignorance of the people and the arrogance of the orthodoxy will continue to produce devastating consequences for India. Today, one can see such a suicidal situation in the country. This has happened because of the fragmented social system developed by the Vedic ritualistic tradition through the caste system. The arrogant mindset of orthodoxy is a great hindrance to the spiritual and cultural integration of people.

The effort to reclaim India's past spiritual glory cannot succeed without a fundamental socio-spiritual transformation. There should be a single system of worship for all. Separate rituals for every other caste should change first. Guru mentions that the people cannot be united under the Trimurti order because it has come in three different ways with different concepts, mantras, and rituals.

The people continue to be fed with the mythology, rituals, and customs based on the Puranas that are not compatible with the dharma of Kaliyuga. There is no effort to impart the true essence of Sanatana Dharma, respecting Yuga Dharma. Karunakara Guru said:

"Since this is the age of Kali, what is required is the propagation of dharma suitable to Kaliyuga. Kali-yuga is to choose the good from what has already been earned by the predecessors. If the time of deva in Treta and Dwapara had been fulfilled through mantra and tantra, it must be fulfilled through austerities and knowledge in the age of Kali.

"Deva dharma is the dharma of Treta and Dwapara. Sanatana gets fulfilled only in Kali. Without perfecting the Kali dharma, it would not be possible to enter Satya yuga. Most jnanis have not been able to understand what the dharmic order of Kaliyuga is. To implement Kaliyuga dharma, a correction, as well as a new path, is required. The new path is to develop a good character among the people."

Another obstacle is the high and low caste gradation. An effort has been made to present Varna Dharma as a social institution. A lot of interpolations had taken place in the scriptures while bringing out newer editions over the ages. So, you can find certain contradictions here and there.

For example, see this verse in Bhagavad Gita: *'Chaturvarnyam Maya Srishtam, Gunakarma Vibhakashah…'*

It means that '*Chaturvarnyam*' – the four Varna types were created by Me based on the 'Trigunas.' Sri Krishna came to correct the spiritual distortions that had occurred in Sanatana Dharma. The Vaidikas misused the concept of Varna. Sri Krishna had to

negate it. The gunas are not constant in a thing or a person, as they are transient and transformative. How can there be a system based on things that have no permanence? The sacred scriptures are not honoured today because of such distortions and misinterpretations.

It is wrong to consider anyone superior or inferior in God's creation. All beings are at various stages of evolution. The birth itself means a state of imperfection. You can find in the Bhagavata Purana how the sons of Manu had become Shudra, Vaishya, Kshatriya, and Brahmana because of their actions, even though they were born of him.

Rishi Brahma, son of Manu Swayambhu himself, was born to a Brahmana but became a Kshatriya king. Manu's eldest son, Priyavrat, became a king, a Kshatriya. Out of Manu's ten sons, seven became kings while three became Brahmanas. Their names were Mahavir, Kavi, and Savan. *((Bhagavata Puranam, 9th Canto, Ch.1, Ch. 5)*

Kavash was born to a Shudra and attained the highest varna of a Rishi. He became the mantra-drashta (a rishi) to numerous hymns in the Rig Veda: 10th Mandala. Jabala's son, Satyakama, born to an unknown father, became a Rishi of noble qualities. Matang became a rishi after his birth in the Low Varna.

Maharishi Valmiki was born in the inferior varna and became a Rishi. Mahatma Vidur was born to a Dasi (maid) and became the prime minister to King Dhritarashtra. Raja Vishvanath, a Kshatriya, became a Brahmana–Rishi Vishwamitra. Ravan, the king of Lanka, who was the son of a Brahmana Rishi Pultasya, became a rakshasa. Sri Ram's ancestor, Raja Raghu's son, Pravidh, was declared of inferior varna due to a lack of qualities.

Sri Ram's ancestor, Raja Samar's son, Asmanjas was declared a Shudra due to his bad qualities. Thus, the real Manu Smriti does not support the 'Varna' system based on birth. Varna system based on birth in some editions of Manusmriti is, therefore, an interpolation, and should be rejected.

The Brahmanhood has nothing to do with Varna or Jati (caste). A Brahmana is a realized sage who is fully merged with the bliss of Brahman. He has no caste or varna identity because he is fully established in the non-dual Truth of Brahman. A person becomes a Brahmana only when he transcends the varna consciousness and all other attributes related to birth, domicile, language, and nationality. He should have at least attained the seventh *jnana bhumika,* which is beyond name and form. A Brahmana becomes venerable because he is a realized sage. The word Brahmana was wrongly appropriated by the advocates of the caste system.

Man is made up of five layers of physical and non-physical matter. The first layer is **Annamaya Kosha** – the food sheath. The human body is made up of food. The second is **Pranamaya Kosha**, which is the sheath of vital energy. Several circuits of vital energy, such as Prana, Apana, Udana, Vyana, and Samana, activate various functions in the body.

Then there is the **Manomaya Kosha**. This is the mental body, which is the seat of man's emotions, thoughts, and actions. The fourth is **Vijnanamaya Kosha**, the sheath of discriminatory knowledge. A man is guided by his intellect, which is the faculty to realize the truth of the world around him and within him. The fifth is the **Anandamaya Kosha**, which is the blissful core, the seat of pure consciousness.

When a man is concerned only with his physical needs, his consciousness is said to be within the Annamaya Kosha. His thoughts and actions will be limited to food and other physical needs. We can call such a man a ***Shudra***. The one who is concerned with producing food and earning wealth sustains the Pranamaya Kosha; he may be called **Vaishya**.

When a person becomes devoted to the welfare of the larger community, he dwells in Manomaya Kosha; then he is a **Kshatriya**. When a person's thoughts get fully absorbed in the search for truth, he is said to be in Vijnanamaya Kosha. He is called a **Tatva Jnani** (knower of Truth).

Anandamaya Kosha can be equated with the status of a **Muktha**, a completely liberated soul. He is called a **Brahmana**, a sage who has realized God. The Pancha Kosha principle can thus be related to the gradual evolution of individual consciousness into cosmic proportions.

The Rig Veda says that the four varnas were created from the Purusha's different limbs – Brahmana from the mouth, Kshatriya from the shoulders, Vaishya from the navel, and Shudra from the feet."[1] This should not mean actual birth from the limbs of the Purusha. The authors of the Smritis and Puranas have wrongly interpreted this verse.

How can any limb in the body be considered superior to the other? All limbs have equal importance. Birth does not happen from the limbs but from the mother's womb. If God wanted to create human beings according to different varna types, he would have created them with distinct physical features so that there would be no room for doubt in identifying a person's varna. It is not so.

The rishis used literary devices to convey their message. The birth of varnas from God's limb is only one such literary device. It should not be taken to mean actual birth from the limbs. Everything here is born out of the interplay of different radiances, energies, qualities, and their transmutations through a purely scientific process. Man is created in God's image. It might have taken several yuga cycles to evolve the perfect man. The Dashavatara[2] story in the Puranas will help us understand the evolution of life up to man over millions of years.

Summary

1. The Call for Socio-Spiritual Reorganization

A Unified Social Order: Navajyoti Sri Karunakara Guru calls for a complete structural reorganization of society. Believers must overcome the destructive impacts of the caste system, alongside all ethnic and religious divisions, to unite in shared humility and devotion to God.

The Role of the Brahmin Community: Guru highlights that the Brahmin community—possessing a potent blend of intelligence, skill, and shrewdness—should entirely discard their traditional Varnashrama caste trappings. Instead of isolating themselves, they must lead the baseline integration of a composite, unified culture (samkara) designed specifically for Kaliyuga.

Shifting from Rituals to Experience: The historic practice of maintaining separate modes of worship and distinct tantric rites based on caste must end. Society needs to transition toward a single, uniform system of experiential worship. Failing to implement this transition will cause the birth of great souls (mahatmas) to divert away from the native ethnic stream, leaving the region trapped in spiritual and karmic stagnation.

2. Civilizational Decadence and Political Unrest: The text attributes the modern degradation of Bharat to its refusal to enter this ordained spiritual transition under a living Trikala Jnani Guru. Groping without a central spiritual authority causes severe domestic consequences:

Perpetual social and political unrest instigated by internal and external adversaries.

A rise in fragmented political parties operating purely on platforms of caste and religion, leading to mutual animosity and a lack of moral discernment.

The structural fragmentation caused by the Vedic ritualistic tradition, alongside orthodox arrogance, directly hinders spiritual and cultural integration.

The structural inability for any single political party to rule the country independently. Guru asserts that unity is impossible unless society aligns under a Trikala Jnani Guru while respecting Manvantara Dharma.

3. Yuga Dharma: The Spiritual Order of Kaliyuga: Austerities and Knowledge over Tantra: Worshipping via Puranic mythologies and outdated customs is incompatible with the current era. While the divine domains in the Treta and Dwapara Yugas were fulfilled through mantra and tantra (Deva Dharma), the age of Kaliyuga demands a shift toward personal austerities, knowledge, and character development.

Sanatana's Fulfillment: True Sanatana Dharma reaches its absolute completion only in Kaliyuga. Perfecting the specific spiritual order of this era is an indispensable prerequisite before humanity can transition into the coming Golden Age (Satya Yuga).

4. Dismantling the Myth of Birth-Based Varna: The text highlights that presenting the Varna system as a rigid, birth-based hierarchy is a result of structural distortions and scriptural interpolations over the ages:

The Transience of Gunas: In the Bhagavad Gita (4:13), Sri Krishna states that the four categories (Chaturvarnyam) were created based on Guna (qualities) and Karma (actions). Because the Gunas (energies/attributes) are transient and constantly transforming within a person, a permanent social hierarchy cannot logically be built upon them.

Scriptural Counterexamples: The Bhagavata Purana confirms that the sons of Manu split into different Varnas (Shudra, Vaishya, Kshatriya, Brahmana) entirely based on their personal deeds, despite sharing the same father.

Figure from Antiquity	Original Background / Birth	Spiritual Attainment / Ultimate Varna
Sons of Manu (Mahavir, Kavi, Savan)	Born to Manu (Swayambhu line)	Shifted from royal lineages to become Brahmanas
Rishi Kavash	Born to a Shudra mother	Became a revered Rishi and

		Rig Vedic Mantra-drashta
Satyakama Jabala	Born to an unmarried maid (unknown father)	Accepted and elevated as a noble Rishi
Maharishi Valmiki / Rishi Matang	Born into historically lower Varnas	Attained the highest status of Maharishis
Mahatma Vidur	Born to a Dasi (maidservant)	Appointed Prime Minister to King Dhritarashtra
Rishi Vishwamitra	Born a Kshatriya King (Raja Vishvanath)	Transformed into a revered Brahmana-Rishi
Ravana	Born to the Brahmana Rishi Pulastya	Fell from grace to become a Rakshasa (demon)

The True Definition of a Brahmana: True Brahmanhood has zero correlation with birth or caste. A Brahmana is a fully realized sage who has transcended varna-consciousness, crossed the seventh jnana bhumika (plane of knowledge), and completely merged into the non-dual bliss of Brahman.

5. Evolution of Consciousness Through the Pancha Kosha: The text relates the four Varnas not to physical birth, but to the metaphorical evolution of individual human consciousness through the five layers of the self (Pancha Kosha):

Annamaya Kosha (Food Sheath): When consciousness is locked purely within physical survival and bodily needs. This corresponds to the Shudra state of consciousness.

Pranamaya Kosha (Vital Energy Sheath): When focus shifts to generating sustenance, executing vital operations, and producing wealth. This corresponds to the Vaishya state of consciousness.

Manomaya Kosha (Mind/Mental Sheath): When an individual expands their outlook to prioritize emotions, thoughts, and the collective welfare of the larger community. This corresponds to the Kshatriya state of consciousness.

Vijnanamaya Kosha (Intellect/Wisdom Sheath): When a person's life is entirely absorbed in the discriminatory search for absolute truth. This is the realm of the Tatva Jnani.

Anandamaya Kosha (Bliss Sheath): The innermost core of pure cosmic consciousness and ultimate liberation (Mukthi). This represents the true Brahmana state—a soul fully merged with God.

6. Correcting the Rig Vedic Imagery

Metaphorical Literary Devices: The famous Purusha Sukta verse (Rig Veda 10.90.11-12) describing the Brahman arising from the Cosmic Purusha's mouth, the Kshatriya from the arms, the Vaishya from the thighs, and the Shudra from the feet has been widely misinterpreted by later orthodox commentators.

Scientific Transmutation: This imagery was a literary device rather than a description of literal physical births. In human anatomy, no individual limb is superior to another; all functions are essential to sustain the body. Human life and spiritual variations evolve through a systematic, scientific process involving the interplay of varying radiances, cosmic energies, and ancestral qualities over vast yuga cycles. The Puranic Dashavatara (ten avatars) progression mirrors this exact millions-of-years evolution of life culminating in the perfect human form.

Notes/References

1. The earliest application to the formal division into four social classes (without using the term varna) appears in the late Rigvedic Purusha Sukta *(RV 10.90.11–12)*, which has the Brahman, Rajanya (instead of Kshatriya), Vaishya and Shudra classes forming the mouth, arms, thighs, and feet at the sacrifice of the primordial Purusha, respectively: "(11). When they divided Purusha, how many portions did they make? What do they call his mouth, his arms? What do they call his thighs and feet? (12). The Brahman was his mouth, and of both his arms was the Rajanya made. His thighs became the Vaishya; from his feet, the Shudra was produced."

2. The ten avatars of God (Matsya, Kurma, Varaha, Narasimha, Vamana, Parashurama, Rama, Krishna, Buddha, and Kalki are the most popular and widely known 10 avatars, and they feature in many Puranas.)

The Degradation of Family Institution

Section 4:6

What is the greatest duty entrusted to a householder? Guru states that "the householder should cultivate a method and the effort while leading an orderly life himself to give the best upbringing to his children. If nothing else, at least an awareness of the father, mother, and children living in harmony should be nurtured and given to the children. Let them, if possible, grow up with that awareness. For that, a suitable example should be created. To make it possible, a self-lived culture is necessary…"

"At present, people have grown up as distinct castes. Therefore, what else is there except the exhibition of an eagerness to claim that each caste is nobler? When each caste is growing like this, there is nothing else to nurture in society and the world. It leads to overall ruin, thus developing the lowliest culture that is self-annihilating." *(Liberating Dharma, P.86)*

Today, the young generation, especially girls, lacks proper awareness about life and its purpose, as they are not properly trained or guided by parents who themselves lack a proper understanding of life. Young girls easily fall prey to the attractions of the material world, and their lives get devastated in the sinful world around them as they lack the right spiritual guidance. Guru mentions here the reason for this degradation:

"All these blunders have come due to unintelligence. If this fault is to be removed from the arena of life, the women in our families should improve; otherwise, no action will be fruitful. There is unease if a grown-up girl stays in the house. Isn't it? Somehow, she must be unburdened from one's head. If there are two or three girls, the mother would quarrel with the father, and if it develops into a wrangle between them, she will pound her chest three or four times. "These girls crowding the house – are they for me alone?" It is correct, isn't it? It is the pain of a mother. But had they been brought up correctly and lived the way they should have, this type of trouble would not have come to pass, wherever they might be. They have failed to nurture this culture.

"Because of the erroneous way in which the people have grown up, they could not get the knowledge from anywhere on how to bring up children. If the father can live a respectable life, the children will follow that to some extent. If the mother here is incapable of effecting obedience, guidance, and performance in life, everything will

perish. If the father alone becomes good, it will not do. The mother should inculcate all aspects of virtue; only then would there be space for perfect knowledge and humility in children," Guru said.

"In case there is a girl with goodness, her husband will come home drunk and exhibit all sorts of ugliness. Sometimes, he will make her also drink. Is it possible to make the children of these people virtuous? The householders should give their attention to this important subject. There is no need for any Vedanta here. If you dish out Vedanta in front of an ignorant person, it is like an unhusked coconut being placed in front of a dog.

"We can use Vedanta. But life is more important. What is it, called life? How should one live? We should know about this. A lot of blunders have happened in life. It should be corrected. That correction should be brought through the children. First, you should have an awareness of the dharma that will lead to it. This karma cannot be accomplished through the elders. It is possible only through their children. It could be accomplished to some extent through them. After three generations, everything will be alright. It can be done only in that way." *(Ibid., P.87)*

Guru exhorted the followers to be thoughtful of the future and to cultivate righteousness:

"Is there some wisdom for the parents to pass to the children? No. But even if the parents are utterly ignorant to whatever extent, there must certainly be some awareness in the children, but that awareness is limited. What can be done? Unfortunately, the contemporaries have become like this. Understanding this, one should think with distress about what should be made of the future and what should be earned. There should be an eagerness to actualize that thought, paying whatever price. This is what you ought to do, and what must be done. One should courageously decide to do whatever is righteous till the end of life." *(Ibid., P. 89)*

Guru stresses here the importance of the role of women in re-establishing the lost spiritual culture of families for a civilizational change:

"If the womenfolk in a house do not do this, the home will be lost. It means the home will no longer be home after that. A home is not going to improve by bullying. I will not tell you Vedanta, because what is required is knowledge that can be related to life. The woman is an important aspect of a house. The woman who is an important aspect of a family should have some virtues. Otherwise, when the children grow up to become 10 or 16 years old, whether a girl or a boy, you will not be able to keep them under control. They will lead a life as they will.

"What is the use of such parents who are unable to safeguard their children? Do you want your life or not? If you want life, it is not enough to live somehow. They can use the knowledge at par with their capacity. Isn't it? If a Vedantic ideology is given, it would not be possible for people to actualize it in life. People should be given a familiarisation with a righteous way of life. Staying steadfast in that Dharma, you can easily earn virtue, and from that virtue, fortune. This is the foundation of life's existence." *(Ibid., P. 88)*

What should be done to regenerate the sacred family institution? Here is Guru's advice:

"For this, first, the spiritual pollution in the families should be cleansed. What becomes necessary in this is the children. But they are not able to be brought forward because the corruption in dharma is entangled with their soul. Such being the truth, when a girl is born, she is led away from her virtues in such a manner that her goodness is unable to be known. When a male child is born, he is transformed into a drunkard in such a manner that he is unable to know what duty he has toward the world…

"There's a saying that the husband is God! Does this saying mean a fool, who fulfilled his life with theft, and one who has never shown justice to anything? Does it mean an unchaste person who has not learned to live in righteousness, living without humility and virtue...? It is all this they are creating and dishing out. How can they manage this country? To what depravity will it lead?" *(Ibid., pp. 93-94)*

The ancestors of most families are not people with punya, Guru said:

"If someone has riches, he will have an offspring who will chop off the head of that wealth. That is exactly what is seen. Parents with seven children break down in tears and start wiping their noses if a child fails an examination. It would appear they are pained because the children who are to support the entire world have failed. I have this sadness that there are no mothers and fathers who think: 'The poor who have neither the opportunity to study nor a proper meal to eat did not get this. My children got at least this much. May my children put to righteous use what is earned through the merit of the forefathers.'

"If a child fails in a subject, these parents display unparalleled gestures of sorrow. Then where would the children brought up by such parents stand? I would only call it an absolute sign of dirtiness and recklessness. You should not become parents who ruin the country by making these disinclined children struggle and study

unnecessarily, turning them into plunderers, arsonists, and thieves," Guru said. *(Ibid., P. 46)*

Guru criticized the superstitious beliefs, blind rituals, and degrading lifestyles of householders:

"Likewise, the rites and rituals you follow are also extremely dangerous. These are the causes of your devastation. It is a severe crime against the family. It uproots not only the family but also brings about havoc to the country itself. Today, it is the educated who loot much more than the uneducated. The children are imbibing the education that creates extremely rotten tendencies, inviting destruction. You should give your children what is suitable for their innate tendencies. If something is given contrary to the tendencies, a bad aspect is being pushed into him. Do not allow the child to take up the ownership of Karma Dosha, thus.

"There is a type of *Avadhoota*, the wandering ascetic, who does not know how to dress, eat, drink, or bathe. Your children walk about uselessly in this style, as though merged with God, drinking, defecating, and vomiting, moving through the filth of many types; they grow in front of the world as predators trying to play gimmicks, in whichever place they reach.

"Giving great weight to this ignorance, they have ended up offering bribes to get admission for their children even in nursery schools. Learning quite a few things from there, they would be turning to other things to nourish the wicked tendencies with a rotten course of action imbibed from an ideology that uproots everything. His efforts would be to take up the action that would invite danger, rather than finding a release from it." *(Ibid., P. 47)*

Guru advised those who wish to be a part of the process of the dharma to keep this in mind:

"This is not just for removing the faults in me. This is also to remove the failings in the work of my forefathers. If there is a release for me, well and good! Otherwise, let it be. But let this country not be ruined by earning this ignorance through my children.' Your work should reflect at least that much love. Apart from this, you are not asked to become Sannyasi. You may become a Sannyasi when the time becomes appropriate, and you get qualified. One need not forsake that desire nor forbid it. There is nothing to be achieved by resisting it."

Guru did not want his followers to forsake their duties and become Sannyasis. His concern was the well-being of the country and the whole world:

"I am not talking about the efforts related to renunciation. You don't renounce. You become the children of the country. Live for the karma that would bring release for your progeny even without your knowledge. For that, let your innermost being absorb the dharma, which would bring to the world noble children who would keep eternal vigilance for this country. This will prevent the transfer of hereditary negativity and the resultant ignorance of each one of you to your children."

Guru does not spare the ruling class as well as the so-called pundits and intellectuals for their careless and futile way of life:

"The ruling class did not do anything following Yuga dharma. Therefore, for those who think even a little, their example cannot be acceptable. Some are rationalists. Some are libertarians who talk of Vedanta. You who are adept in both, outsiders, thrash and drive out. You have no stability in anything. Those who talk about libertarianism do not obey a word of it. They have no relation with Vedanta except by talking about it. For example, we can take the Gita Yagna. Except that some verses of the Gita are recited, what is the inheritance of jnana in that exposition? Vedanta – that is useful only to trouble man. There is no argument in rationalism. What argument could be there for one who does not know anything about this world?"

Guru offers here a spiritual solution for remedying the moral degradation in families:

"The Pitru Shudhhi is the foremost karma by which this spiritual pollution can be purified. It is not performed, as someone might think, by attracting some evil spirits by sitting and chanting. This is a performance, which, by correcting the flaws in the traditions that have come from the beginning until now in the deva and rishi Parampara, will transform them into a great status without exterminating the essence of these Paramparas.

"Retaining the truth in that path, transform yourself, and get sanctified through that truth. This is the goal. The deva, devi, rishi, Sannyasi, jnani, bhakta, Pitru – all are guided and placed in auspicious constellations. Your children, after living truthfully, are entering into those constellations. Even if you are unable to become so, it should be made possible through your children. This is the great work that you do for the world." *(Ibid., P. 94)*

Summary

1. The Core Duty of the Householder and the Threat of Caste Culture

The Power of Example: According to Navajyoti Sri Karunakara Guru, the highest duty of a householder is to maintain an orderly life to provide children with a foundational example of family harmony. True upbringing relies entirely on a "self-lived culture" practiced by parents rather than theoretical preaching.

The Trap of Caste Pride: Modern society has splintered into competitive castes, with each group displaying an eagerness to claim superiority over others. This obsession with caste identity nurtures nothing of genuine spiritual value, establishing a low, self-annihilating culture that leads to overall societal ruin.

2. The Root Causes of Moral and Domestic Degradation

The current generation of youth faces severe life disruption due to a lack of spiritual baseline and misguided parenting:

The Indispensable Role of Mothers: Guru emphasizes that systemic improvement within a family must begin with women. If a father is righteous but the mother is incapable of instilling obedience, virtue, and moral boundaries, the domestic unit crumbles. Conversely, a mother's capacity to cultivate virtue creates the necessary space for humility and perfect knowledge in her children.

The Cycle of Unintelligent Parenting: Many parents lack a fundamental understanding of life's purpose and raise children erroneously. The text highlights a common domestic failure where parents view grown-up daughters as structural burdens to be "unburdened" from their heads through forced marriages, leading to volatile household arguments.

Domestic Toxicity: Even when young girls possess inherent goodness, they are frequently married into environments where husbands abuse alcohol, display structural ugliness, or coerce them into destructive habits. It is impossible to raise virtuous offspring within these corrupted spaces.

3. Life Application Over Abstract Philosophy

The Fallacy of Theoretical Vedanta: Guru strongly criticizes the practice of lecturing ignorant individuals on abstract non-dual philosophy (Vedanta), comparing it to placing an unhusked coconut in front of a dog.

The Priority of Righteous Living: Theoretical ideologies cannot be readily actualized by ordinary families. Instead, individuals must be habituated to a familiar, righteous way of daily life. Staying steadfast in practical Dharma naturally generates individual soul merit (Virtue), which sequentially manifests as worldly fortune.

4. Educational Pitfalls and Inherited Negativity

Superficial Educational Sorrow: Guru criticizes the modern, hyper-fixation of parents on superficial milestones, such as breaking down in tears over a child failing a school examination, while remaining blind to the millions of impoverished children who lack meals or schooling.

Nourishing Wicked Tendencies: Modern institutional education frequently instills rotten, destructive tendencies. Parents resort to offering bribes just to secure nursery school admissions, pushing children into educational streams that directly contradict their innate cosmic tendencies (Vasanas). This structural mismatch forces children to take ownership of Karma Dosha, transforming them over time into highly educated plunderers, arsonists, and thieves.

5. Re-establishing Spiritual Culture Across Generations

A Three-Generation Horizon: The deep-seated moral blunders accumulated by elders cannot be fixed instantly. This correction must be systematically funneled through their children. By anchoring the youth in righteous Dharma, family bloodlines can be completely purified and restored within three generations.

[Current Damaged Generation] ⟶ [Children anchored in Dharma] ⟶ [Complete Purification (3rd Gen)]

A Call to Citizenship, Not Renunciation: Guru explicitly advises against his followers abandoning their duties to become wandering ascetics (Sannyasis). He condemns the counter-cultural wave of unwashed, wandering fake ascetics (Avadhootas) who abuse substances under the guise of being merged with God. Instead, householders must remain active "children of the country," living righteously to ensure ancestral negativity and hereditary ignorance are not passed to their progeny.

6. The Inadequacy of the Ruling and Intellectual Classes

Failure of the Rulers: The ruling class has completely failed to design social systems aligned with Yuga Dharma, making their examples entirely unacceptable to thoughtful seekers.

Empty Intellectualism: Both rationalists (yuktivadis) and libertarian Vedantins are driven out by external forces due to their total lack of inner stability. For example, popular Gita Yagnas have devolved into mere rote recitation of verses, entirely lacking any true inheritance of Jnana (transformative wisdom).

7. The Ultimate Spiritual Remedy: Pitru Shuddhi

To completely reverse the moral decay within households, the spiritual pollution clinging to family lineages must be thoroughly cleansed:

Systemic Rectification: True purification is not achieved through superficial occult practices or sitting and chanting to attract spirits.

Cosmic Alignment via Pitru Shuddhi:_Realized through the unique spiritual intercession of Pitru Shuddhi at Santhigiri, this process systematically corrects the ancient structural flaws within the historic Deva and Rishi Paramparas without destroying their core essence.

Auspicious Placement: This performance guides and places the ancestral souls (Pitrus), deities, rishis, and devotees into highly auspicious celestial constellations. By clearing this ancestral blockage, the path is paved for children to live truthfully and enter these elevated constellations, executing an immense, vital work for the spiritual evolution of the entire world.

Marriage and Childbirth

Section 4:7

It is said that at the beginning of creation, when Prajapati was alone and bored with his solitude, he felt the desire to have a mate. So, he divided himself and fell into two parts, male and female. Thus, the male part became 'Pati', the husband, and the other part became 'Patni', the wife. *(Shatapata Brahmana 14.4.2).* The words Pati and Patni come from the root 'Pat' (to fall).

Husband-wife relationship is divine. If the sacredness of the husband-wife relationship is maintained, the married couple can acquire knowledge of Brahman and attain liberation within a few births. *Swayamvaram,* a woman's freedom to select a man of her choice for marriage, was an ancient practice in India. Girls select their husbands through the guidance of their gurus.

The girls were able to see in advance, in their vision or dream, the person they were supposed to marry. That happens by the grace of the guru. *Swayamvaram* has nothing to do with the love marriage practiced by men and women today. This type of love marriage, without proper thought, can lead people into undesirable karmic liabilities. The couples who have led chaste lives in their previous births get the opportunity to get reunited in the present life. It may require the medium of a self-realized Guru. There are instances of girls who by the grace of the Guru get the vision of their Pati (husband) before marriage. One such instance is narrated here:

Shasikumar was born at Adoor in the Pathanamthitta district of Kerala. After completing his education, he soon managed to get a job in the Income Tax Department. Meanwhile, the search for a suitable bride for him began. However, he was not able to get a proper alliance despite all his efforts. There would be one or the other obstacles, so the search was abandoned after some time. One day, the marriage issue became a topic of discussion with a colleague in the office. He advised Shasikumar to go and consult an astrologer whom he knew. He was sure that there would be a remedy if he went and met him.

On an auspicious day, Shasikumar went to see the said astrologer. His colleague had told him all the formalities while going to see the astrologer because he was not an ordinary astrologer who was available for a fee. He took only two rupees as Dakshina, which he asked the visitor to deposit in a donation box. He will not accept a single paisa more than that. One can offer him some flowers or fruit, nothing else. All information about the visitor, the age, character, native place, occupation, etc.,

will be revealed by the astrologer with the help of astrology. There are a few astrologers in Kerala who know this type of astrology.

It was seen from the chart that Pitru Dosha is an obstacle to marriage. As a solution, he advised Shashikumar to do certain rituals to ward off Pitru Dosha. There was a Namboodiri priest a little far away who could perform such rituals, the astrologer said. It would cost Shashikumar about two lakh rupees, and all family members should be present for conducting the ritual, the astrologer said. Two lakh rupees was a huge sum in the eighties. If it was difficult to arrange the money, the astrologer advised him to set aside ten thousand rupees for that purpose.

Not long after this incident, a proposal came. It was from a good family, and the girl was well-educated. The girl readily agreed to the marriage on seeing him. The family could not decide right away, but the girl was firm in her decision. Her family belonged to the Santhigiri Guru Parampara. The tradition is that the couple should go and seek the permission of the Guru before confirming the marriage. Shasikumar was not a devotee of the Guru. However, he agreed to see the Guru so that the marriage could take place. Both families went and sought the blessings of the Guru, and the marriage took place.

Shasikumar had spiritual experiences in life. But he confined them within the limits of psychology and was not prepared to think beyond scientific proofs. He thought that his wife's devotion to the Guru and ashram visits were unnecessary. He used to be rude to his wife on this issue. But no matter how many times he chastised her, his wife continued to take care of him with great love and respect. While serving tea or food to him, she did it after praying and doing *sankalpam*.

This abnormal behaviour annoyed him. Shasikumar asked his wife, 'Why are you praying and giving me food and other things in such an unusual way despite my chastising you many times?' Then she said, 'My Guru has advised me to serve the husband the same way one would serve the Guru. When I was a virgin and living in Guru's Ashram, I happened to see a man in a vision one day. Maybe it was the result of my prayers. When I talked about this vision to my Guru, he said, 'That is the person who is going to marry you.' You are that person. That's how I decided to marry you.'

Hearing this, Shasikumar was shocked and felt sorry for his behaviour. Instantly, there arose in him the devotion to the Guru. Realizing the greatness of the Guru, he began to live by the faith in the Guru. Later, the lives of both became a steady flow of devotion.

How to Give Birth to a Fortunate and Virtuous Child?

There are a lot of children who are born very unfortunate in life with physical and mental disabilities. Why do we have children who act contrary to our expectations? Sometimes, a husband-wife relationship ends in resentment and a breakup. There are two important reasons behind this: First is the incompatibility between the couple, and then ignorance about *Garbhadan*, i.e., the procreation act.

Those who marry should see soul compatibility; otherwise, marriages purely based on wealth, beauty, and social status can lead to the said problems. Soul compatibility is seen by evaluating the spiritual and karmic backgrounds of the couple. In India, there is a tradition of checking the horoscopes of the boy and girl before marriage. A realized guru can determine soul compatibility without the help of astrology.

The institution of marriage is to nurture Vamsha, the bloodline. How is it possible to ensure the birth of a new generation of virtuous and fortunate children? The intended social change can be brought about only through a virtuous generation. The right spiritual guidance, prayer, sankalpam, and other rituals are necessary for this. A few important guidelines followed by Santhigiri Guru Parampara are given here:

1. Perform marriages only with compatible souls. Spiritually aligned marriage is the most important fundamental step. One should have a realized Guru who can evaluate the soul-compatibility. The happiness of family life and the future of children could be in peril if marriage is performed without giving attention to the compatibility of the couple.

2. The bride and groom should perform Pitru Shuddhi – the cleansing of manes (Pitrus) after marriage to purify their spiritual background. This is to ward off the influences of evil Pitrus and spirits so that the birth of children will not be affected by evil influences.

3. The day of the full moon should be chosen for *Garbhadan*, the act of procreation. The time may be chosen early morning during *Brahm Muhurta* (one hour before sunrise). Perform *Garbhadan* with prayer. It must be borne in mind that they are going to perform an auspicious karma of giving birth to a new life.

4. There must be an auspicious atmosphere all around during *Garbhadan*. The home and surroundings must be kept clean. It should not be a place where sinful acts like robbery or murder have taken place.

5. The husband and wife must keep celibacy for a few days before *Garbhadan*. That is to give strength and vigour to sperm. Vritam (fasts) and prayers are good. Pray only to the Paramatma, the Supreme Light or Parabrahma Guru, and not to other deities. The advice from a realized Guru should be sought for the auspicious time for marriage and the *sankalpam* for *Garbhadan* for the birth of a virtuous child with good fortune and good health.

6. After conceiving, prayers and sankalpam should be done in the seventh month of pregnancy. Special care should be taken about celibacy, food, lifestyle, etc., during pregnancy.

The role of a mother is very important in a family. The mother should be enlightened enough to become the first Guru for her children. Guidance from a Poorna Guru (a fully realized Guru) is essential for this. The grihastha ashram becomes fruitful only when the graham (family) gets connected with the ashram of an enlightened Guru.

If the man-woman relationship is not placed appropriately, the births proceeding from it would also have drawbacks, says Swami Navananma Jnana Tapaswi, a senior disciple of Navajyoti Sri Karunakara Guru. It means that through marriage, the male and female ought to initiate spiritual enrichment for the next generation. By the strength of the offspring's virtue, the parents are lifted to a new plane of prosperity and peace, which they lacked in life, says the Swami.

The man-woman relationship calls for extreme caution and analysis to provide enduring beauty to the relationship. Normally, various aspects, such as health, looks, economic and social status, education, family lineage, caste, religion, etc., are considered before tying the nuptial knot. The seers of India teach us the spiritual depth of marriage and the values associated with marriage. Through the graceful guardianship of the seers, girls used to be endowed with spiritual knowledge and experience of spiritual visions (darshan).

'Kulam' (clan), 'gotram' (family stock), family tradition, faith, etc., purport to the evaluation of a family's worth from a spiritual point of view. The basis for such evaluation is the consideration of the cumulative virtue earned by the souls in that family through their deeds in successive births. The relationship between the males and females of such families produces positive results, as there is a matching of culture, wisdom, and ability. The most important aspect of this is the way of worship because there should be a single way of worship in a family.

Karmagati is defined by the propensities (Vasana) of an individual and his or her karmic burdens. The karmic courses of the husband and wife should be

complementary. For a scientist husband, an intellectually evolved wife would be contributing. There is a similar aspect to the spiritual status of individuals. A spiritually oriented husband and a less spiritually conscious wife will be a sure recipe for trouble.

There is another aspect. The character and behaviour patterns of individuals vary according to the type of worship or faith they are attached to. The unity of a family depends upon its spiritual unity. Therefore, faith in one Supreme Brahman is important to maintain spiritual unity in households. It is only by correcting these underlying conflicts at the level of the soul that any real improvement can be brought about in strife-torn families.

The sages said, *'bharya bhajati bhartaram'* (a wife venerates her husband). It means that by following the footsteps of her husband, a wife should attain an elevated position equal to that of her husband. The controversy on gender equality has arisen from a slip in the understanding of the divine status of a husband and wife and their responsibilities to each other. Success lies in understanding the qualities of both genders and developing together and synchronizing these qualities. In family life, a wife embodies dharma, and the husband, karma.

A person who becomes a husband should protect the chastity of his wife. It will be possible only when we order the dharmic structure behind life. Navajyoti Sri Karunakara Guru said that 'a father should be one with a mind as pure as the sky and a mother should be one speaking profound words (of wisdom).'

Like the sky, which absorbs the hordes of dark clouds, a father who is a husband should be able to absorb shocks, ups, and downs in life with equanimity. There should be a quality of discrimination about what is right and wrong in life, and one should live with a balanced mind. This is the meaning of a mind as clear as the sky. Such an ability to behave beyond the instincts happens through the grace of a supremely enlightened Guru.

Develop *sukrutam* –a benevolent attitude in all circumstances – that is the responsibility of a husband. The husband should understand his wife with all her limitations, cultural and spiritual qualities, and give her guidance and support. Then only she could be elevated to a higher status. The bond of husband and wife is to provide birth to noble children through their vigilant, pious, and pure lives. This type of life is possible only when we are guided by an omniscient soul-knowing Guru.

A woman, after marriage, is supposed to be living deeply respecting her dutiful husband. Through this, she attains a blessed state in life. This can become practical only when the woman is enlightened enough to guide her husband in the path of dharma. The wife should seek life fulfilment through a path of dharma, the karma of her husband nourishing this goal.

Navajyoti Sri Karunakara Guru said that the father should bring up the children in an atmosphere of proper worship (faith in the One Almighty God), life culture (habits), love, and compassion for fellow beings. It would be possible only when the father and mother live according to the guidance of the Atmajnani Guru (self-realized guru). The father should make the children understand the difficulties and hardships that he has undergone in life and create situations in the lives of the children for them to learn from such experiences.

The bloodline of a family is kept alive through the rebirth of ancestral souls (Pitrus). A virtuous Pitru needs a good womb for rebirth. A good womb means a chaste woman with the awareness of dharma. Only a virtuous person will get such a woman as a wife. Then, good Pitrus and even divine souls can take birth through them.

The children in the family should lead a dharmic life. As mentioned above, an auspicious worship system is important; otherwise, Pitrus in *'neech rashi'* (evil constellation) will be born in the family. Pitrus in *neech rashi* means one's ancestors who had committed some sins or had died by suicide, murder, accident, or a dreaded disease. The women in such families will give birth to children with equally sinful character. Such Pitrus can be neutralized only through Pitru Shuddhi.

The Pitrus cannot be fully neutralized by tantric methods. The rituals in temples will give only temporary results because of the unique character of Kali-yuga. The methods of other religions are also equally ineffective in this. The most effective way is the Gurupooja (Pitru Shuddhi) done in Santhigiri Ashram. The Guru brings the Pitrus and deities under his aura just by sankalpam (volition). The one that must be neutralized is neutralized; the auspicious ones are placed for rebirth in the families and thus purified.

Gotra Shuddhi – the purity of stock is ensured through Gurupooja. The good fortune, peace, and prosperity of a family can be ensured through Gurupooja. Society can be reformed only through a lineage of such spiritually purified families. Several studies have taken place on society and culture, but none have probed into the importance of spiritual practices in social engineering as initiated by Navajyoti Sri Karunakara Guru.

Summary

1. The Divine Anatomy of the Marital Relationship

The Origin of Pati and Patni: The Shatapatha Brahmana (14.4.2) explains that creation began with Prajapati dividing his solitary being into two halves—male and female. The male aspect became the Pati (husband) and the female became the Patni (wife), both deriving from the root word Pat ("to fall").

A Vehicle for Liberation: The marital bond is fundamentally divine. If a couple preserves the absolute sacredness and chastity of their relationship, they can acquire the direct knowledge of Brahman and achieve ultimate liberation (Mukthi) within a few lifetimes.

True Swayamvaram vs. Modern Love Marriage: In ancient India, Swayamvaram was a woman's freedom to select her husband under the precise guidance of a Guru. Through the Guru's grace, girls would frequently receive a predictive vision or dream of their destined husband. The text differentiates this from modern, impulse-driven love marriages, which often generate severe, unintended karmic liabilities.

2. Case Study: The Premonition and Grace of the Guru

The text: Despite Shasikumar's initial skepticism, scientific rationalism, and hostile attitude toward his wife's ashram visits, her unwavering love and habit of praying over his food eventually led him to recognize the Guru's omniscience, transforming their marriage into a harmonious spiritual partnership.

3. Cosmic Guidelines for Begetting Fortunate Offspring

The high prevalence of physical and mental childhood disabilities, alongside marital breakups, stems from soul incompatibility and ignorance surrounding Garbhadan (the sacred act of procreation). To ensure a virtuous and fortunate generation, the text outlines a strict, scientific spiritual protocol:

Stage / Requirement	Practical Spiritual Protocol
1. Soul Compatibility	Marriages must be formed between complementary souls based on their spiritual backgrounds. A realized Guru can gauge this compatibility directly without relying on standard astrological charts.
2. Post-Marital Cleansing	The bride and groom must perform Pitru Shuddhi immediately after marriage to cleanse their lineage, protecting the future womb from the influence of negative spirits.
3. Timing of Garbhadan	The act of procreation must be intentionally scheduled during a Full Moon Day (Pournami). Prayers must be directed solely to the Paramatma (Supreme Light/Parabrahma Guru) rather than localized deities.
6. Prenatal Care	Upon conception, specialized prayers, celibacy, and strict dietary guidelines must be maintained, with a vital spiritual checkpoint/sankalpam executed in the seventh month of pregnancy.

4. Spiritual Unity and the Dynamics of Family Architecture

Harmonizing Dharma and Karma: In the domestic sphere (Grihastha Ashram), the wife embodies Dharma (righteousness) and the husband embodies Karma (action). The traditional phrase 'bharya bhajati bhartaram' signifies that by aligning with her husband's righteous path, a wife rises to an elevated spiritual status alongside him. True gender equality is achieved by synchronizing the distinct cosmic qualities of both genders rather than debating them socially.

The Balancing Archetypes:_The Father: Must possess a mind “as pure and clear as the sky,” capable of absorbing life's shocks, crises, and emotional storms with complete equanimity and detachment.

The Mother: Must be highly enlightened, speaking profound words of wisdom, and serving as the primary spiritual Guru for her children.

The Danger of Conflicting Worship: A family's structural unity depends entirely on its spiritual unity. A spiritually oriented husband paired with a less conscious wife creates severe domestic conflict. Households must unite under a single system of worship dedicated to the One Supreme Brahman to correct underlying soul-level friction.

5. Social Engineering via Gotra Shuddhi

The Rebirth of Ancestors: The bloodline of a family is kept alive through the cyclical rebirth of its ancestral souls (Pitrus). High-evolving, virtuous ancestral spirits require a chaste woman with a deep awareness of dharma to provide a clean womb for their return.

The Peril of Neech Rashi: If an auspicious worship system is absent, ancestors who died under negative circumstances (suicide, murder, accident, or dreaded disease) are reborn into the family from an evil constellation (Neech Rashi), perpetuating a cycle of sinful characters and systemic misfortune.

The Superiority of Guru's Sankalpam: In the current era of Kaliyuga, standard temple rituals or the methods of other religions provide only fleeting, superficial relief against ancestral contamination. Total lineage purification—Gotra Shuddhi—is achieved through Guru Pooja (Pitru Shuddhi) at Santhigiri Ashram. By mere spiritual volition (Sankalpam), the omniscient Guru brings the deities and ancestors under his protective aura, neutralizing negative entities and anchoring auspicious souls for virtuous rebirth. This spiritual cleansing serves as the ultimate tool for large-scale social engineering.

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